

THE MONTHLY ANTHOLOGY.

FOR

MAY, 1808.

For the Anthology.

REMARKER, No. 33.

HAYLEY, in his life of Cowper, has introduced a beautiful poem on Friendship by that moral bard : it is written with all the simplicity and natural elegance, which characterise him ; and as his constitutional feebleness and religious despondency frequently required and always received the tenderest assistance of friendly affection, he knew from experience, as also from moral reasoning, the necessary qualities to create and continue this greatest of human delights. Accordingly, he has described it with such artlessness and force of sentiment, with such vigour and extent of view, that he has condensed, in a short poem, the essence of what has been so largely written on the subject by the best authors, ancient and modern. He has indeed added nothing new to what was already known ; for Tully had before the christian era, treated the topick with all the acute knowledge, which reading or reflection could supply, and had adorned it with all the graces of eloquence and fancy. But however splendidly decorated, or philosophically investigated by Hayley or Tully, the ancients considered that a perfect union of sentiments

and actions was necessary to constitute this virtue. They supposed that two friends were to be intimately acquainted with all the virtues and vices, and opinions and failings of each other ; otherwise the passion could not subsist in vigour, or be long continued. They also said, that there must be a coincidence of sentiment, as to any thing, which was wished for or disliked. The *Idem velle atque idem nolle* of Horace is well known ; and in Cicero, there are many passages of the same nature and tendency. Indeed, in former times, the most romantick ideas were entertained of this virtue. Epithets of enthusiasm and sublimity were lavished on it, as if friendship were the most holy gift of the gods, the proper object of prayer, and the noblest cause of piety and gratitude. A serious reader might almost suppose, that in the works of the classicks, he was reading the compositions of modern writers, such is their flow of sentiment, and their flight of romance ; in many is to be found all the eloquence of Rousseau, and in some the fanciful doctrines of Zimmerman.

I certainly do not mean to censure the ancient moralists. They have

often avowed the most just reflections on life and manners ; and the elegance of their stile has added every attraction to the truth of their opinions. Yet I cannot but observe with Dr. Johnson, we know little about the ancients. If what they have written and said be the real dictates of their understanding ; if their accounts of friendship be not visionary, but practical ; if the portraits, which they have drawn, are not merely the ideal beings of the brain, but the true representations of existing characters, we may conclude that Grecian and Roman friends were different from the French or English. In the stores of modern literature, I can find accounts of virtuous friendships, reasonable in their nature, founded in esteem, and durable in operation ; but in vain do I search for the inviolable union of Castor and Pollux, the eternal affection of Pylades and Orestes, and the wonderful constancy of Damon and Pythias.

But, without attempting to injure the sentiments of the ancients on this head, it may be reasonably observed, that they endeavoured to write eloquently, rather than accurately ; that they were more anxious to show what friendship should be, than to exhibit it as what they had seen or experienced. This was a favourite mode of instruction, as it might induce any one to rise above the common level of virtue, to the most sublime excellence ; and it was recommended to the poet or orator for another reason, for in that when they used it, they might give perfect freedom to their imagination ; they might array the friend, the philosopher, and the wise man in all the charms of possible perfection, while the sober historian was confined to the truth of testimony and the accuracy of fact. That

the ancients had much romance in their descriptions of virtue, is probable from an accurate view of human nature in relation to the necessary requisites of friendship. If they considered that a thorough acquaintance with each other's views, failings, virtues, and vices, was essential to a perfect, friendly union between two persons, as really seems to have been an idea entertained by some of the old moralists, we may safely affirm, that a complete friendship was never formed among men, and that all descriptions of its existence are unfounded and erroneous.

Such are the infirmity and wickedness of human nature, that no person was ever free from follies and crimes ; and such is its prudence or pride, that they are never disclosed. In the awful period of prayer, no doubt some men have confessed all their sins, and humbly have requested pardon for their acknowledged transgressions. But this breathing out of wickedness has been caused by a conviction, that the Omniscient God was already acquainted with them, and by a hope that a devout acknowledgement might propitiate his judgment, and promote a reconciliation between an offended Deity and a vile conceiver or actual perpetrator of crimes. Similar reasons may have operated to induce many of the Roman Catholick church, to pour forth all their sorrows and sins into the hearts of the confessors ; as their religion had declared this to be one source of consolation, and, perhaps, one means of salvation. But, independently of such circumstances and reasons, where is the man whose heart has been perfectly known ? Where is the tongue, which has proclaimed all the wickedness, which the mind had ever conceived ? Where is the friend, who has ever laid open

his whole soul to the inspection of another? The thing is morally impossible. There is always some folly unrevealed, some failing, which as it may be vicious, will not be discovered. Let any one ask himself candidly, whether he have not, at some moment of his life thought of some crime, or actually committed it, which he would be ashamed to acknowledge; which, when recollected, pains him, and would, if published even to a friend, at the hour of midnight, in the secrecy of solitude, distract him. The heart is never pure. It is often clouded with sorrow because of its follies, and sometimes blackened with despair, because of its crimes. When man is born, sin also is engendered; it progresses in extent or enormity during the course of existence, and, though frequently baffled by virtuous resolution, or repented of in contrite humiliation, is never eradicated from the soul, till death drives it from its retreat, and leaves the man to his Maker.

If this be a true statement of the guilt of human nature, we can never believe, that the friendships of the ancient world were founded on a perfect knowledge of the characters, who formed the union of hearts. It may perhaps be thought that I have stated the opinions of heathen moralists too largely; that they never intended that the whole system of intentions and actions in one person should be laid bare to the scrutinizing view of another; and that I have in fact raised a hideous phantom, only to destroy it. This may possibly be the case; but when one writer tells me, that friends should have the same desires and aversions; when a philosopher, like Tully, says, that in friendship one soul should animate two bodies; and when the general opinions on the subject in the

old world are acknowledged to be extravagant, I cannot think that what I have stated is much farther from the truth than the inaccuracy of a copy wanders from the exactness of an original.

Should it however be supposed, that in the treatises of antiquity, true friendship is described, rather as what it should be than what it has been; and that the heroes of this virtue are more wonderful in the page of the moralist, than they were by their conduct in life; that a knowledge of each other's whole nature and a perfect coincidence in sentiments is to be desired rather than expected; it may then be a matter of much doubt, whether the speculations are not too highly coloured, and consequently distrustful, and whether if carried into practice, they might not produce harm, instead of advantage.

Every foolish boy and romantick girl have learned and believed such beautiful opinions of friendship, that it may not be pleasant to destroy the illusion; yet they should know, that error always leads to evil; that truth should be the object of every pursuit; that practical good is better than speculative felicity. I do not mean to destroy friendly affection; I intend to cherish it by sobriety and care. I am no wild destroyer, who would root out the charities of life, but I would prune them with care, and water them with diligence. The friendship of the ancients is extravagant and useless; it is like an old oak towering in the inaccessible rocks of a lofty mountain, never invigorated by the mellow breezes of spring, but always exposed to the lightnings and shattered by the blast.

For the ordinary purposes of life, there is no necessity of unveiling to a friend all the secrets of the mind.

The affection can increase to maturity, without such a developement. This reason suggests and experience confirms. If the virtuous man, from the iniquity of his nature, be seldom free from faults, and never from follies ; if he have sometimes contemplated the pleasures of vice or meditated the execution of evil ; if he have afterwards repented of his sins, governed his passions, and humbled himself before God ; I would ask the Roman philosopher what advantage could result from the exposing of such frailties and amendments to a friend ? He would certainly answer, none. No possible good could result from such confidence. If temptations have led a man astray from the course of virtue, but by contrition and holy living he has been reconciled to his Maker, why should he tear open his heart to a friend, and be obliged to contemplate anew the former wickedness of his mind ? Why shall he again cause to bleed, the wound which

had healed ? Nay, so far from its conducing to the ripening of friendship, it might forever blast it ; for such is the common prudence of human nature, that no one will repose in another's keeping his secrets, his sorrows, his life, perhaps his reputation, whose unveiled sins and wickedness give him a miserable pledge of good conduct, a pitiful bond of virtuous resolution. Friendship therefore cannot demand to know the heart of another. Our poor nature will be exposed in our conduct and sentiments, without our laying it needlessly open. Let it be gradually discovered of necessity, not suddenly exhibited by folly. If our friends believe us better than we are, let us leave it to proper circumstances to destroy the delusion, and represent the true picture of ourselves ; for otherwise a complete developement may make us abhorred ; and surely no one is bound to confess what may lead to his condemnation.

SKETCH OF THE UNIVERSITY OF GLASGOW.

FROM the sketch, which has been given of the scheme of publick study at Glasgow, it will appear that the general arrangement of its parts is judicious, and fraught with many advantages to the interests of education. It is not, however, entirely free from the defects, to which all such institutions are liable. In a systematick establishment of this nature, a more important station ought surely to have been allotted to mathematical studies, than the one which they now occupy. A superficial knowledge of the subject is indeed rendered necessary to the degree of Master of Arts ; but

this requisition is far from being of sufficient strictness or regularity to remedy the evil, and the general indifference towards such pursuits, manifested among the students, seems to require some other counteraction, than is afforded by the present plans of education, pursued in the college. The mathematical department, which is conducted by Mr. Millar, son to the late celebrated professor of law, occupies an intermediate situation between the publick and private classes. A regular attendance is exacted from those who enter upon the study, examinations are made, in connection

with the ordinary business of the class, and prizes distributed, at the close of the session, to the young men, who have rendered themselves the most eminent on these occasions. Still, however, no specifick period in the academical routine is allotted to the prosecution of this science: the mathematical class is considered, merely as an appendage to the system, and, like other appendages, is disregarded, as comparatively trivial and unimportant. The mind of the youthful student is, often distracted by the intricacies of the syllogism, or the modern mysteries of metaphysical doctrine, when a previous direction of his attention to the studies of mathematical or natural science would have given arrangement and precision to his ideas, and qualified him for future intellectual exertions of the most arduous nature. A doubt too may be stated on a more general ground, whether a systematick course of education, carried to such an extent, is really advantageous to the interests of the rising generation. The faculties and exertions of the student, are directed to a variety of objects in succession, without allowing his inclinations to attach themselves to any one in particular, from the steady pursuit of which he might derive future reputation and celebrity. His mind often becomes wearied, by a complication and multiplicity of subjects, where a judicious selection would have conferred new vigour upon his exertions, and given increased rapidity to his literary or scientifick progress. I start these doubts, merely as objects of interesting consideration; and in their application to the scheme of publick study at Glasgow, I should myself feel tempted to throw a negative upon their validity. Individual characters and circumstances,

there may be, upon which such a system has an unfavourable effect; but, upon the whole, it may with safety be presumed, that its general consequences are beneficial to the interests of education.

The student, having passed through the five publick classes, or through the philosophy classes only, is qualified to propose himself for the degree of Master of Arts. By an unaccountable negligence in the conduct of this graduation, the proposal here is rendered almost identical with the acceptance. The strictness of examination is preserved in external forms alone, and the test applied, is such as to exclude only the most glaring instances of ignorance and demerit. It is said, however, that the faculty of professors have it in contemplation, to remedy this evil, by increasing the difficulty of the examinations: thus preserving the distinction, which ought ever to be established, between the industrious and active, and those of an opposite character. This distinction is, indeed, in a great measure maintained, by the distribution of prizes in the different publick classes, as rewards, either for general industry and merit, or for particular instances of talent and activity, connected with the study of each class. The allotment of these prizes is usually determined by the students themselves; the business being conducted in such a way, as to secure, in general, a perfect fairness and impartiality of decision: there are, however, as might naturally be expected from a popular determination of this kind, occasional instances, in which the allotment of these honours is decided, rather by influence and solicitation, than from any unbiassed regard to the pretensions of real merit. The prizes, considered in themselves, are trifling; consist-

ing generally of books, the value of which is proportioned to the rank which the students have respectively assumed on the prize list. They are distributed, on the last day of the session, in the common hall of the college, where the publicity of presentation enhances the pleasure derived from a consciousness of desert. Independently of the prizes given in the different classes, there are several of a more general description, the competition for which is open to all the publick students attending the college. The decision, in this instance, is made by the faculty of professors; the subjects of competition, being essays on the various topicks of literature, science, or the politicks of the day. A few of these prizes, which are usually medals, or a corresponding value in books, are confined, exclusively, to the divinity students; the subjects of disquisition having a reference, of course, to the studies in which they are more immediately engaged.

The reputation of Glasgow, as a medical school, though in a state of progressive increase, will not bear any present competition with that of the Edinburgh college. The only professorships, connected with this department, are those of anatomy, the practice of medicine, and botany; courses of chemistry, materia medica, and midwifery, are, however, delivered by lectures, under the patronage of the university. The lectures on anatomy, by Dr. Jeffray are valuable and numerous attended; but the opportunities for private dissection, among the students, are much less favourable than might be wished; a circumstance, which must ever interfere materially with the progress of a medical school. The prejudices of the lower ranks of society, on this subject, are here exceedingly violent. A-

bout five years ago, the discovery of an attempt, by some young men, to procure a subject for dissection, excited so much popular ferment, that the business of the college was almost entirely suspended during a period of several days, and military interference was rendered necessary, to restore the peace and regularity of the town. The acquisition of the Hunterian Museum, is a circumstance, extremely advantageous to this branch of the medical department; the collection of natural and morbid preparations, made by the late Dr. Hunter, being, at present, unparalleled for extent and value. The college faculty will doubtless deem it expedient to make such arrangements for the publicity of this collection, as may secure its continued service to the interests of medical knowledge.

The celebrity of Black and Irvine, names venerated by every lover of science, has annexed a corresponding reputation to the chemical chair of the University. This department is at present conducted by Dr. Cleghorn, whose extensive employment as a physician in the town and neighbourhood of Glasgow enables him to confer a peculiar value upon those parts of his subject, which have a relation to the theory or practice of medicine. The number of students attending this course has been very considerably increased within the last two or three years, but like the other branches of physical science, chemistry is rarely made an object of much attention, by those who are frequenting the college, with a view to general literature. The attractions of the study are either unknown or disregarded, and few traces exist of that ardour of pursuit, which the interesting and important nature of the objects under contemplation would

seem so peculiarly fitted to excite. Independently of his engagements as a lecturer on chemistry, Dr. Cleghorn confers an additional service upon the medical department by a series of clinical lectures delivered in conjunction with Dr. Frere, the professor of the practice of physick, to the students attending the city infirmary. The importance of such lectures must be obvious to every one who considers the superiority of the knowledge, derived from observations at the bed side of the patient, to that vague and inefficacious acquaintance with the forms of disease, which is procured through the medium of books alone.

The present number of medical students at Glasgow may, probably, exceed two hundred, of whom much the most considerable proportion are natives either of Scotland or Ireland. The obloquy attached, not without propriety, to the Aberdeen and St. Andrew's degrees of medicine, is partially shared by this university; but an increased strictness, which has lately been introduced into the examinations for graduation, will, it may be hoped, efface the stain, and remove a portion, at least, of those evils, which must ever accompany the intrusion of ignorance or incapacity into the profession of medicine.

As a school for divinity, Glasgow has long enjoyed very considerable celebrity, in this part of the island. The provisions made for the education of the ministers of the Scotch church, are such as to secure, to this class of the community, a merited reputation for learning, information, and talent; and in no one religious establishment, probably, can the officiating members lay claim to a greater or more general respectability of character. It is usual for each theological student to pass

through the five publick classes, previously to his entering the divinity hall: by this means, a sufficient basis is formed for his more important studies, the prosecution of which, during the required period of seven years, creates every necessary qualification for the discharge of the ministerial office. The present professor of divinity, is Dr. Findlay, a venerable old man of ninety, who commands respect equally from his extensive learning, and from the general moderation and liberality of his religious principles. His lectures are valuable, in the quantity of information they contain, but are characterised by too great a degree of diffuseness and detail; a single course of divinity being laid out at such length, as to occupy several entire sessions. This circumstance has given rise to an anecdote of a student, from the sister island, who, returning to his friends, at the close of a session, complained to them, that he had attended the divinity hall regularly for six months, and had got only *half an attribute*, as a recompence for his exertions. The story, though a palpable embellishment of fact, is a fair evidence of the extreme prolixity and diffuseness of the lectures. The number of students, engaged in the study of divinity, at Glasgow, is usually between forty and fifty; many of whom are natives of Ireland, preparing themselves for the occupation of the different presbyterian churches in the northern part of that country. Professorships of church history and Hebrew, are attached to this department of education; but here, as well as at the Edinburgh college, the latter study occupies very little general attention. Besides the lectures on the historical and doctrinal branches of theology, sermons are composed and recited

by the students of a certain standing, and commentaries made upon select passages of scripture, with a view to their exercise in the performance of those duties, which are afterwards to be fulfilled in their capacity, as publick teachers of religion. The quantum of orthodoxy, prevailing among the divinity students at Glasgow, is very considerable: the names of Priestley, of Price, and Lindsey, are known but to few, and their religious principles are still more rarely understood. The attention of the young divine is, too exclusively and indiscriminately, directed to the writings of the fathers and reformers of religion, and he is often engaged in balancing the minute differences of a doctrine, which a more general unbiassed examination might have led him to reject *in toto*, as the offspring of distempered enthusiasm or mischievous hypocrisy.

The publick has lately received from the pen of Mr. Craig, an elegant biographical memoir of one of the most distinguished characters, which have adorned the literature of modern times. The death of the late professor Millar, while it deprived society of a fair and conspicuous ornament, and philosophy of a zealous and able investigator of truth, was a loss more immediately and sensibly felt at the university of Glasgow, where his life had long constituted a source of usefulness, of gratification and delight to all around him. By his assiduous attention to the duties of his publick situation, and the ability which characterised his performance of these duties, Mr. Millar conferred a splendour upon the law department at Glasgow, which attracted students from every part of the kingdom, and was advantageous, in the highest degree to the interests of the

university. To a most perfect knowledge of the principles of theoretical and practical jurisprudence, and of all the circumstances connected with national government and economy, he conjoined a method of conveying his instructions, which at once captivated the fancy, and informed the understanding, of the student. Since his death, the creation of his genius has experienced a very considerable decline. Some sessions elapsed without the delivery of any lectures in this department, and it is only within the last two years that Mr. Davidson, the present professor, has re-established the class, by giving a course of Scotch law. The attendance has hitherto been tolerably good, and the lectures evince much reading and a thorough acquaintance with the subject. The students are principally those, who are engaged in acquiring a practical knowledge of the profession, in the city of Glasgow.

Independently of the lectures delivered in the publick classes, and those connected with the professional studies of medicine, divinity, and law, there are several other courses given in the college on particular branches of literature and science, some of which are well deserving of attention. A series of lectures on political economy, was long a favourite object with Mr. Millar, and within the last few years, his wishes and suggestions have been realized by the establishment of such a course, under the conduct of Professor Mylne. The increasing reputation of these lectures, while it indicates their general utility and importance, affords, at the same time, an honourable testimony to the abilities and industry of Mr. Mylne in his management of this department. In that part of the course, which is devoted to a consideration of the

various opinions, with respect to the nature and origin of publick wealth, a detailed account is given of the doctrines of the French economists, accompanied by an impartial and satisfactory discussion of their merits. Here Mr. Mylne assumes some particular points of difference with Adam Smith, on which he reasons with much ingenuity and force of argument: in general, however, his opinions very nearly coincide with those professed by this distinguished philosopher. Among the other points to which the attention of the student is particularly directed, are, the general doctrines of commerce, the funding and banking systems, and the principles and practice of taxation; all of them subjects, which, with a reference to our own country, possess a peculiar interest and importance; and more especially at a period, when the aspect of our foreign relations and internal economy is such as scarcely meets with a parallel in the history of nations. The attendance upon these lectures is numerous, comprehending not only many of the students who are regularly engaged in the business of the college, but some of the most respectable inhabitants of Glasgow, and its neighbourhood. The encouragement derived from the latter source, affords, at once, a pleasing evidence of the literary disposition of the place, and a secure pledge of the future prosperity and success of the institution.

Among the other lectures, delivered in the college, may be mentioned, the two courses of astronomy, by Dr. Cooper; the second, or higher, of which is rendered particularly valuable to the mathematical student, by the mode of illustration necessarily resorted to in the more advanced prosecution of this science. A course of lectures on geography

Vol. V. No. V.

2 F

and the use of the globes, is likewise given by Mr. Millar, the mathematical professor, but is not so numerously attended as might have been expected.

The Glasgow students, like those at the Edinburgh college, have little further connection with the university, than is rendered necessary, by an attendance on the several departments of publick business. With the exception of a few, who live in the houses of the professors, and of those who are natives of Glasgow or its vicinity, they are dispersed in different parts of the town, in lodgings, with which they provide themselves at the commencement of the session. These lodgings cannot, in general, lay claim to much superiority of cleanliness or comfort; and though the domestick habits of the middle classes in Scotland, are, probably, in a state of gradual amelioration, the Englishman is still sensible to numerous inconveniences in their modes of life, to which he finds it extremely difficult to reconcile his own ideas. The external appearance of a Scotch maid servant is, alone, sufficient to "harrow up the soul," of one, not thoroughly habituated to this order of beings; nor would the original impression of disgust be palliated in any degree, by an increasing acquaintance with their culinary habits and practices. The most comfortable lodgings, upon the whole, are those situated in the new part of the town, in the neighbourhood of George's-square.

The society of the students, among themselves, though determined, in a great measure, by their several occupations, is not, however, so completely limited in this respect, as at the Edinburgh college. The greater number of the professional students having been engaged, at a previous period, in the routine of

the publick classes, they retain their habits of association and intercourse, even when the immediate connection of pursuits is lost in the difference of their plans for future life. The Irish students, however, who are very numerous, compose a body almost entirely distinct from the rest: they usually make their appearance at the college about a month or six weeks after the commencement of the session, and as their pecuniary resources are not, in general, very abundant, the greater number of them take wing several weeks before the termination of the publick business; thus resigning all prospect of the prizes, and other honourary distinctions of the college. The number of English students at Glasgow, though it has been gradually increasing for the last few years, is at present by no means considerable. They generally come to the college when between sixteen and eighteen years of age, and entering themselves first to the logick class, pursue their course forwards through the classes of moral and natural philosophy, occasionally concluding their studies by taking out a degree of Master of Arts. As the student, if he possesses active and industrious dispositions, may easily conjoin two or three separate courses of lectures, with the business of the publick class in each session, this general plan of study seems the most judicious and complete that can be pursued; and it is probable that there are few modes of education which would furnish a more secure and substantial basis for the business and pursuits of after life.

The literary and debating societies in the college are numerous, and in some instances conducted with considerable spirit. The principal among them, is that of which the several professors are members: at the meetings of this society, papers are read on various literary topics, with a view of promoting their fair and liberal discussion; and not unfrequently their debates are distinguished by much animation and ingenuity. Another society, for the investigation of theological questions, has been instituted among the divinity students, to whom, of course, an admission into it is exclusively confined. The remainder are of a more general description, and in some cases established only for a single session; the questions proposed for discussion, being usually those of an historical, political, or moral nature. Habits of dogmatism and self-conceit may occasionally be produced by a familiarity with the forms of argumentative debate: but, upon the whole, it may safely be presumed, that the operation of these societies is favourable to the general interests of education.

Such, Sir, is a brief sketch of the present state of the university of Glasgow. Its deficiencies are, probably, numerous, but I believe I may venture to say, that it possesses the merits of accuracy and impartiality. With the earnest wish that it may afford some gratification to the readers of the *Athenæum*,

I remain, Sir, yours, &c.

AMICUS.

For the Anthology.

ORIGINAL LETTERS ;

From an AMERICAN TRAVELLER in EUROPE, to his friends in this country.

LETTER EIGHTEENTH.

Rome, Dec. 1, 1804.

MY DEAR SISTER,

ON our route to Rome, we made a small detour to see the celebrated remains of a magnificent bridge, built by Augustus over the river Nera. Whether it was designed merely for a bridge, or for an aqueduct, is not apparent from its present state, but for whatever purpose intended, it bears the characteristick stamp of grandeur, which is imprinted on all the labours of the Romans. The river flows between two lofty hills, and, not content with enabling you to pass the stream, they have chosen to spare you the labour of ascent and descent, and have carried the bridge across upon a level with the tops of the hills. Nothing is more striking than a comparison of this relick of antiquity, with a tolerably respectable modern bridge, which has been erected to supply its place. There remains one entire arch of the ancient bridge, and the abutments of the others. The width of the arches is very great, the height stupendous ; but the most interesting part of the structure, is the solidity and beauty of the masonry. It consists of vast blocks of stone, well hewn, nobly arranged, and not connected by any cement whatever. All the buildings of the Romans, designed for durability, are constructed in

this manner. Nothing but earthquakes, or some calamity independent of the ordinary efforts of time, could destroy them. Why then has this bridge fallen ? Because its foundation was treacherous ; the bottom is sand, the river a rapid torrent, and the stream undermined the foundation. It still rests an august monument of Roman industry, ingenuity, and taste, and a lasting proof of the degeneracy of their descendents in their publick works of a like nature.

When at Terni, we paid a visit to the very justly celebrated cascade, situate upon the Velino, about four miles from that city. The road to this celebrated cataract, winds along the Monte Marmore, one of the Appennines, and gives a continued succession of romantick and wild scenery. The fall itself, taken in connection with its scenery, and its perfect perpendicular descent, may be fairly rated among the greatest wonders of nature, if it cannot be placed at the head of them. Our Niagara, to be sure, is more grand and sublime, on account of the volume and immense force of its water ; but it yields to the cascade Delle Marmore, at Terni, in beauty of surrounding scenery and in heighth. The falls of the Rhine exceed that of Terni, in quantity of water, but are vastly inferior in every other point. Accident has led me to see as many of

these beautiful objects of nature, as any man, perhaps, in the world. Few, at least, I am persuaded, can boast of having seen the most remarkable waterfalls of both hemispheres.

Extravagantly attached to the beauties of nature, I have always classed the cataracts and cascades among the most interesting. It may not be unentertaining to you, then, to have a comparative statement, as nearly as I can make it, of the respective heights, volumes of water, and local beauties of the most celebrated cataracts of every country I have visited.

To make the comparison more clear, we will examine each of these points by itself. The cascade at Terni, so far as I know, is the highest in the world. Its perpendicular descent is 800 feet, and the difference of level between the Velino above, and the Nera, into which it throws itself below, to compute from the fair level of both rivers, is 1364 feet. Some people may think, that it diminishes from the respectability of this waterfall, to learn that it is in fact artificial. To my mind it adds interest to its history. It was, in fact, produced by a canal cut from the lake Velino, by Marcus Annius Curius Dentatus, towards the year of Rome 480, for the purpose of draining some lands, which were overflowed by the lake. The canal is cut an incredible distance through a solid mountain of rock, and encountering this fortunate passage, the stream precipitates itself down this awful precipice, and falls into the river Nera, which comes from another of the Appennines. The next highest waterfall, which I have ever seen, is that of the Montmorency, about eight miles below Quebec, in Canada. This

charming cascade consists of a single sheet of water, which falls perfectly perpendicular 240 feet.

The cascade (for it deserves no other name) of Pistill Rhyadar, in North Wales, is about 200 feet in height; that of the grand cataract of Niagara, 187; the Clyde falls in its largest descent, 80 feet; the Rhine, at Schaffhausen, or rather Lauffen, some writers think, precipitates itself 50, others 100 feet; the Pisse Vache, in the Pays de Vallais, I should think, about 150 feet, and the Mohawk about 40 or 50; the Staubbach I have not seen, but they talk of 900 feet, though it is admitted the stream is very contemptible in point of size.

Thus you see, the falls of the Velino, carry the prize from all the others, in one of the most essential points, constituting a grand cataract or cascade. In point of volume of water, force, sublimity, and grandeur, our Niagara is not only superior to all the others, but is equal to all of them combined. Several oceans, or internal seas, for our lakes deserve that name, pour their united streams down that precipice. The fall of the Rhine claims the next rank in point of grandeur. Its volume is equal to all the others combined, except the Niagara. Our Mohawk and the Clyde may fairly dispute the pre-eminence, as to the next place. The Velino certainly makes good its claims to the succeeding position; while the Pistill Rhyadar and the Pisse Vache must be contented with the humble title of beautiful cascades: the others may fairly be classed with cataracts. The scenery of Terni is certainly far superior to that of any or all the others: It unites grandeur and sublimity with beauty. The towering and snow clad Appennines

lift their bold heads in noble majesty around it, and every thing responds to the sublimity of the cataract.

The cascades of Wales and Switzerland have the same species of beauties: the mountain scenery is of the same class, but less picturesque than that of Italy. Those of the Clyde and Montmorency have milder and less striking beauties. They do not produce awe or astonishment; while the scenery around our Niagara and Mohawk is wonderfully tame, infinitely beneath the grandeur of the principal objects.

The country about Niagara in particular, is flat and uninteresting, and you recognize none of those bold objects, which you would expect to find, where nature was about to exhibit one of her noblest operations.

Such are the hasty thoughts which have occurred to me, in relation to these several beautiful and interesting scenes, which I have travelled so many miles, and passed so many hours in admiring.

I cannot quit the Cascade of Terai without observing, that Mr. Addison and many other men of taste have fancied, that Virgil alluded to this famous place when he describes the spot where the fury, Alecto, descended into hell. This will not diminish its interest with you or any person of taste, who knows how beautiful the description is, and how capable Addison was of judging of its applicability. The passage is in the 7th book of the *Æneid*, line 563, et seq.

“Est locus Italiæ in medio sub montibus altis.”

If you have Pitt's translation, you can see its beauties, if not, you must make one of your friends turn it into verse for you.

The general prose idea is, “that there exists a place in the *midst* of

Italy, surrounded with lofty mountains, much known to fame, embosomed in impenetrable groves, from whence a torrent, bursting forth amidst the rocks, rushes with mighty noise and many a whirlpool. Here is a horrid cave, and here the vast Acheron opens its pestiferous jaws.” The position of this cataract in the midst of Italy, its situation amidst the Appenines, its cool groves, its deafening noise, its impetuous torrent, certainly respond to the description of the poet, and give colour to the suggestions of the classick Addison. But I confess, that I cannot find a word in this passage of Virgil which gives an idea of a high or perpendicular waterfall.

I believe you are however tired of this topick, as I am sure I have been for two pages past.

Although the hope of transferring to my friends a tolerable correct idea of the curiosities, which modern Rome offers to the man of taste, is futile and vain, yet a strong desire, which I feel, to make them, in some degree, partakers in scenes, which have been very interesting to me, induces me to continue my labours. The Romans understood better than any people, who have succeeded them, *not only* what are called the arts of life, “*l'art de bien vivre*,” as the French call it, but, also the nature of the human heart. No people ever acted more wisely, or to speak correctly, more sagaciously, in the pursuit of their ambition. Power and pleasure were the principal springs of action with that celebrated nation. To make their arms felt and respected, from the pillars of Hercules to the banks of the Euphrates, and from the burning sands of Numidia to the British shores, was the first object of their ambition: to enjoy the fruits of these conquests, to unite the luxu-

ries of every climate, the sports and refinements, the arts and improvements of every nation, was the second, but hardly a less ardent wish. The relicks, which we yet view with astonishment and delight, are strongly marked with both these traits; with the thirst of conquest, and the love of pleasure. Every palace, theatre, circus, publick bath, and many temples, contained trophies, or statues, indicating the extent of their conquests; but the most noble and splendid monuments of their victories, the most just, laudable, and wise, were the arches of triumph, which they raised to the honour of their successful generals, consuls, or dictators. There are several still standing in various parts of the empire, in honour of Caius Marius, who afterwards perished ignominiously. I recollect a splendid one at Orleans, in France, and another at St. Remy, near the river Rhone, erected to that great, but unfortunate man. In Rome, there are still remaining several, erected at various times, in honour of their emperours, of which I will give you some little account. The most perfect, on the whole, considering the style in which it was executed is that of the emperour Septimus Severus; it was erected on the occasion of his return from his victories, and is placed at the foot of the Mons Capitolinus, at the entry of the Forum Romana; it is still standing in a state almost perfect, and as such facilitates exceedingly, an accurate knowledge of the topographical situation of the ancient Forum, to which historians assure you, it was the entrance. I do not think it necessary to describe the architecture accurately, to say that its columns are Corinthian, &c. &c. but I can observe, without offending you with pedantry, that its propor-

tions are simple, grand and elegant, that its height is noble, that it is of most beautiful marble, and that it is clothed with bas reliefs, or *sculptured pictures*, accurately and nobly describing the victories of this emperour. After passing this arch, you traverse the Forum Romanum, at the farther end of which you meet with the arch of Titus Vespasian, who is distinguished by having been the prince, who fulfilled the scripture prophecies against the Jews, by the capture and total destruction of Jerusalem. This arch was originally more beautiful than the other, but it has suffered more from the ruffian hand of barbarians. Still, however, you recognize a noble stile of architecture, and two of the bas reliefs, one representing Titus in his triumphal car, and the other the spoils of the temple at Jerusalem, when brought to Rome, are among the most perfect monuments of ancient sculpture in basso relievo.

There is a little piece of history, connected with this arch, which, as it has amused me, may be some entertainment to you. There are about 10,000 Jews at Rome, who, as in all other parts of Europe, live, as the prophecies foretold, in an unsettled, wandering state, utterly despised and hated by their fellow citizens. These Jews never could bear the idea of passing under this arch of Titus, erected in commemoration of the utter defeat of their nation, and the destruction of their city, and whose bas reliefs related in eloquent, though dumb language, the story of their humiliation. They, therefore, petitioned the Pope, as this was a necessary thoroughfare, to grant them a small passage by the side, and *it is said*, that no Jew ever passes under this hated arch. This story is related with every ap-

pearance of seriousness, and I have no reason to doubt it.

Let me remark here, that the ecclesiastical rulers of this city, considering themselves as the great heads of the *Christian Church*, feel obliged to treat the Jews with unusual rigour. They are therefore compelled to inhabit a particular quarter of the city, which is enclosed, and in which they are locked up every night; and in the holy week, they are also confined from Thursday till the Monday following, to prevent their ridiculing the christian worship. They are constrained moreover to hear a christian sermon once a week. Moore, who owes I think, no good will to the catholics, if to christianity, adds, that there are few or no conversions from this preaching. I should reason differently from my own experience, for during our short residence here, three Jews have been baptised.

Passing through the arch of Titus towards the Colisæum, you soon meet the splendid Arch of Constantine, the last which was raised to any Roman emperour, and yet extant. Although more entire than either of the others, connoisseurs say, (and we are all apt to think so after *we know that*) that it bears the marks of the decay or decline of the arts, which had taken place at the time of its erection; and there is this strong proof in favour of the connoisseurs, that Constantine demolished the arch of Trajan, to take the basso relievos in order to adorn his own, and that they now form the most beautiful ornaments of this superb arch. How Constantine could consent to demolish the trophy, erected in honour of one of his most illustrious predecessors, especially when it must

of course remind him of the liability of his own to meet the same fate, one can hardly conceive. I have only been able to account for it by the supposition, that, as it was certainly erected after his conversion to christianity, he might feel justified in treating thus the memory of a pagan prince, and one under whose reign the christians were persecuted; though it must be acknowledged that Trajan was an humane and virtuous prince. But admit Constantine's motive to *demolish*, to be good, how could he reconcile it to his own dignity to ornament his own arch of triumph with the exploits of another prince, and of one, whom, by the very supposed case, he despised?

I leave you to settle these points in America, where I doubt not the discussion will be more satisfactory, and it certainly will be as *decisive* as mine.

I have said enough of arches for one letter; but let me remark, that those of Severus and Constantine have been for centuries partially buried to the depth of ten or twelve feet in the earth, and no pope, until the present, has had the spirit to lay open the beauties, of which the upper and exposed parts were such sure pledges.

Let our philosophical friends settle, before we return, this knotty question, which, on the spot, with books, observation, and much reflection, I cannot decide, why some parts of Rome are now buried in an earth, *apparently natural*, from one to thirty feet, while others, streets and pavements, publick and private edifices are on the original level? This is a thing, which I think will be a good "bone to gnaw" for your philosophers.

MRS. MONTAGU'S CORRESPONDENCE WITH
LORD KAMES.

MRS. MONTAGU TO LORD KAMES.

Extract of a letter, dated Denton, December 12, 1766.

— “ I see by the date of your Lordship's letter, you are got to Edinburgh, from whence I suppose you will sometimes make a trip to your winter-garden. Perhaps there is not any thing more delightful than escaping from the bustle of society to the quiet of solitude ; unless it be returning to society, after having been long confined to solitude. If I was assured your Lordship would not draw an inference from it to my disadvantage, I would own to you, that the transitions from the town to the country, and from the country to the town, are inexpressibly delightful to me. Different powers of the mind are exercised in the different situations ; so pray do not entirely impute this taste in me to levity. I imagine a pedlar would be extremely pleased at first if he was made a king, and from measuring tape and counting needles, was exalted to balancing the interests of empires, and considering the arduous affairs of government ; till, finding how little his speculations improved the state of the world, and that his most earnest thoughts ended often in ineffectual schemes, he would wish to return to an employment in which he would realize his intentions, and find his capacity on a level with his business. This is just the case of every human creature who is not engaged in some profession or important situation. In the world we carry about the

small wares of social life, are very busy, and a little useful. The inherent dignity of the soul makes it sometimes disdain these petty occupations, and love to retire into the proud state of meditation. There it enters into the operations of Omnipotence, and the views of infinite wisdom ; looks with delight through the infinite gradations of beings, and with amazement round the boundless system of creation : it exults at feeling itself an intelligent spectator of such a majestick scene ; and in the arrogance of its reasoning, and the pride of its reveries, wonders how it could ever condescend to the low commerce of ordinary life, and says to itself, it will for the future dream in state. But *Alma*, by the mother's side, a poor mechanick, satiated with the long idleness of a summer's holiday, again cries out for her shop and her tools, leaves to abstracted beings the life of meditation, and wisely says, her business lies chiefly where she can add to the comfort and happiness of her fellow creatures. However, my lord, do not imagine that I think less than you do, that a pleasing retirement may improve the virtue of your posterity, by drawing them sometimes from busy to contemplative life. In sweet retirement, I imagine the mind keeps time to the musick of the spheres ; its movements are not affected by prejudices or bad examples, but keep even and true measure with reason, and its appointed duties. In the bustle of the world, we are often impelled to what is wrong, diverted from what is right, and carried about in the whirl of fashion and predominant opinions.

"I am interested in every thing at Blair-Drummond: pray let me know every vista that you open, and every shade that you cherish for meditation. About two months hence, I shall think with greater rapture of your winter-garden: at present, to own the truth, I am longing for my pedlar's pack. I have been so long in retirement, that I shall go, with great *gout*, to every fair and market, idleness and vanity shall open. I hope to set out for London in about ten days, or a fortnight at farthest.

"Your lordship does me great honour; but my name is not designed for immortality. I beg of you to present my most affectionate and respectful compliments to Mrs. Drummond. I shall, I hope, be honoured with her commands, when I get to London; and trust that she will employ me in all her commissions, because no one will have so much pleasure in executing them. With great esteem, I am, my lord, &c. &c.

E. MONTAGU."

—
Lord Kames had introduced Dr. Franklin to Mrs. Montagu's acquaintance. The following letter alludes, among others, to that circumstance.

MRS. MONTAGU TO LORD KAMES.

Hill-Street, Nov. 11, 1767.

MY LORD,

"FROM the consciousness and confidence of friendship, I delayed answering your last letter till this very moment, for I waited till I could find health and leisure together: the one rarely visits, and the other never abides with me. I am convinced, that we have been acquainted in a state of pre-existence; I do not know when, nor indeed

where: whether we first met on the orb of this earth, had a short coquetry in the planet Venus, or a sober platonick love in Saturn; but I am sure we did not first meet at Edinburgh, in the year 1766; therefore, those doubts, that would be pardonable in a new friendship, cannot become us. Your lordship may remember, our souls did not stand like strangers at a distance, making formal obeisances: the first evening we supped together, at our friend, Dr. Gregory's, we took up our story, where it had, perhaps, ended some thousand years before the creation of this globe: if we gave it a prefatory compliment, it was only the customary form to the new edition of a work before published. I am extremely flattered, that, though invisible, I was one of your Christmas guests, at Blair-Drummond. I often endeavoured to imagine, how your cascades looked, when they were fixed in icicles, your rivers turned to solid crystal, and Ben-Lomond's brown sides were glittering with snow; but I had not the presumption to think, I could imagine what such a society were saying, so that I was deprived of the best part of the pleasure of the party. I think your lordship was unlucky, that you did not stay in the country till the thaw: the torrents from the mountains, the deluged plains, the ice crackling, and rushing down the rivers, and the cascades breaking their crystal bands, must have been a fine sight, and what you and I should have been delighted to have seen together, though, perhaps, heretofore we were joint spectators of Deucalion's flood; and, if Mr. Whiston's computations be just, we may be present at the commencement of the Millennium, when the vain and the idle will melt away like the snow, the proud, hard-heart-

ed and wicked, will rush, like the ice, down the tide of dissolution, and virtue and integrity stand fast as the mountains. However, in spite of all we have seen, or may see, I should have been very glad to have beheld the thaw in your majestick prospects. Our highest hills, were a school-boy's snow ball, in respect to Ben-Lomond.

"You will, perhaps, expect I should send you some of the politics of the times, from our great city; but I don't understand politics, and I cannot so much as read politicians. I have been used only to read right forward, and the Hebrew text and the politician's mind are, to me, unintelligible. Your lordship may be assured, I shall be very glad to be introduced to any person, who has the honour and happiness of your esteem. I am not a stranger to the character of Dr. Franklin, though not personally acquainted with him.

"The muses are the only virgins now, that do not appear in publick every day; but they are prodigiously coy. Mr. Glover's muse is a beautiful Greek, but as she does not speak in the vulgar tongue, she dares not come upon the stage; she only addresses herself to the learned, in their closets. Voltaire has sent a tragedy to Paris, which he said

was composed in ten days. The players sent it back to him to correct. At threescore and ten, one should not expect his wit would outrun his judgment; but he seems to begin a second infancy in wit and philosophy; a dangerous thing to one, who has such an antipathy to leading-strings.

"I beg my most respectful compliments to Mrs. Drummond and Mr. Home: assure Mrs. Drummond that I have not forgot her commands; and I hope I shall acquit myself in such a manner, as to the *épargne*, as to be trusted for other commissions. I have also seen her *girandoles*, which I like extremely; but I have proposed a little alteration at the top. If she would have any thing *en meubles* extremely beautiful, she must employ my friend, Mr. Adam, here. He has made me a cieling and chimney-piece, and doors, which are pretty enough to make me a thousand enemies: envy turns livid at the glimpse of them. I beg of your lordship to make my compliments to my friends at Edinburgh, and assure them I retain a grateful remembrance of their politeness to me there. I am, with great esteem, my lord, &c. &c.

E. MONTAGU."

For the Anthology.

SILVA, No. 39.

Nobis placeant ante omnia silvæ. *Virg. 2 Ec. 61.*

ENGLISH CLASSICKS.

THOSE English periodical writers, who have obtained a distinction that gives them the rank of classicks,

are among the greatest benefactors of those, who speak the same language in which they wrote. Like other benefactors, there are periods in which their memory is treated

with neglect, and their labours are undervalued : but it is impossible that they should ever be wholly forgotten. Addison, indeed, knowing the fate of preceding writers, predicted that, at some future period, the historian would speak of the *Spectator*, as a work rather to be translated, because of its many obsolete words and obscure phrases, than to be read in the vulgar idiom. But, though nearly a century has expired since this prediction was uttered, there is little prospect of its being fulfilled ; and to Addison and his coadjutors, no less than to the periodical writers who succeeded them, we are to resort for genuine English phraseology. The method adopted by these authors of conveying instruction with elegance, and of uniting vivacity with truth ; of tempering the asperity of the censor with the pleasantry of the humourist ; of teaching morals without the forbidden formulas of system, and of improving taste without the tedious repetition of the rules of criticism, promises immortality to their productions. The English classicks should make part of the reading of every student before he has formed his habits of writing. For, though he may learn by his grammar and rhetorick even to excel some of them in mere accuracy of expression, and to avoid their petty blemishes, he will never gain, by the mere application of the common rules of composing, the amenities of stile, and pure idiomatical combinations, in which much of their excellence consists.

.....

THE ADMIRABLE CRICHTON.

No epithet perhaps excites more curiosity, as to the qualities of its subject, than that of Crichton.

When a man is marked by the title of the Great, or the Conquerour, we know at once what idea to affix to it : we perceive with the first glance of the mind the seas of blood, that have been forded, and the labyrinths of crime, that have been explored, to acquire those distinctions. In former times, the Good, and the Just, have been added by the general voice of popular impartiality to the names of merit. Crichton acquired by his pre-eminent endowments of mind and body, of memory, imagination and reason, from his astonished cotemporaries, the appellation of the Admirable. Alike skilled in the exercises of manly dexterity and of every species of literary talent, he created in the breast of one of the Doctors of Paris no slight suspicion, that the prince of darkness had thought proper to gratify his vanity, and display his abilities by exhibiting himself in that specious form. It was confidently asserted by those, who had heard his performances, that the intense and uninterrupted exertions of a whole and a long life, devoted to study, would be trivial towards attaining the various acquisitions, that he displayed at twenty-two years of age. There are yet on record, particularly in the works of Aldus Manutius, his contemporary, testimonies, which uniformly speak the same language of extreme commendation. The principal events of his life, as related by these writers, are summarily noticed by Hawkesworth in a number of the *Adventurer*. To reduce these narratives to human probability, and to save posterity from despair, it is perhaps fortunate, that there are yet remaining some materials, on which we may found a judgment for ourselves. Contemporary praise is often corrupt, and always uncertain. There are yet extant

some poems of the admirable Crichton in the Latin language, preserved in the "*Deliciæ Poetarum Scottorum*." These poems we have not seen, but an author of great taste and respectability asserts, that they are so deficient, not only in the beauties of fancy and genius, but in the correctness of grammar and prosody, as to be quite unworthy of a scholar. Testimony, like this, joined to the internal improbability of most of the facts in Crichton's life, will warrant a great portion of skepticism. He probably owed his brilliancy of reputation to the assassin, that put a premature end to his life. He would gladly have gratified the reader's curiosity, and given him still greater latitude in opinion, by presenting him with some of the poems, to which we have alluded. But the "*Deliciæ Poetarum Scottorum*" have never reached the alcoves of New-England.

.....

MOTTOS.

I HAVE sometimes been sorry for the disuse of classical allusion and quotation, that is now generally approved. Excessive use of them is doubtless of bad tendency: no one would wish to restore such varied, "many languaged" pages, as those of Burnet, or of the "*Pursuer of Literature*." Notwithstanding this possible redundancy, every classical reader must have felt a peculiar pleasure at meeting with an old acquaintance in the guise of an apposite quotation. The sensations are similar to those of a pious mind at hearing from the pulpit a reverent and applicable scriptural allusion. In this latter case, though we are willing to censure too frequent a use of the language of the bible, we generally feel a greater satisfaction, where it is not entirely wanting. Particu-

larly pleasing is the practice, so universal among the standard English periodical writers, to preface their essays with a line from a classical author. What can more induce one to welcome a new acquaintance, as a friend, than to see him introduced by one, whom from childhood we have been accustomed to love and revere, whose society we have long cultivated, and found it in pleasure and in sorrow, "*nunquam in-tempestiva, nunquam molesta*." I love, when I am made acquainted with a stranger, to see him accompanied by an old friend with a smiling countenance. Men, at all times, and, in a great variety of circumstances, seem to have been fond of these little pithy axioms, called mottos. The Jews, we are told, made part of their dress consist of small rolls of parchment, inscribed with sentences from scripture. The valourous errant knights of the age of chivalry painted them on their arms. The more peaceful nobleman of modern times sees on his equipage, his plate, his seal, his ring, and in his library, some pointed rule of conduct, perhaps the disgrace of his ancestors for centuries. I have seldom seen a neater motto than the following, which, though the anecdote be common, is worth relating. The author of the *Night Thoughts* had prepared an arbour at the end of an avenue in his garden, which on a distant view appeared to contain a couch for reclining. A nearer approach, removing the deception, showed the couch to be painted, but consoled the spectator with the reflection, "*Invisibilia non decipiunt*."

.....

LITERARY PAPERS.

THE number of quarterly, monthly, weekly, and daily vehicles of in-

formation and amusement is so great, that an indolent person may with them fill up the intervals of eating and sleeping through his whole life. He can hardly be said to be active in the perusal of them, for his mind preserves the remembrance of them only one moment longer, than does a mirror the image of her, who last gazed in it. The true voracious reader of magazines, swallows with equal avidity the detail of a robbery and a classical disquisition, and sips an Alcaick ode or an acrostick with the same moderation. For the perpetual refreshment of such minds it is proposed to publish an hourly paper, to be called *Papilio*, or the *Grub*, devoted to the publication of puns at the instant of their birth, to the diffusion of scandal the same moment it first is whispered, and the early gratification of curiosity without the fatigues of impertinent inquiry. To the publick in general, whose only occupation at this time is to ask the news, and to the fairer part, whose inquisitive spirits cannot

endure the delays of investigation and the lazy developement of circumstances, this project will be no less acceptable, than its execution will be useful. Many a one, whose great celebrity has been too short-lived to be recorded, shall live in these pages, the hero of an hour; and let her, whose beauty is as bright and as evanescent as a shooting star, confidently believe, that we shall "catch, ere it fall, the Cynthia of the minute." Twelve times at least between sunrise and sunset shall our readers know,

"Who danced with who, and who are like to wed,

"And who are hanged, and who are brought to bed."

Each hourly number shall contain one true story, with a reasonable proportion of circumstances, three hints, four conundrums upon fashionable people, seven whispers, and seventeen insinuations, besides one fictitious character, cut up in the most genteel style.

For the Anthology.

OF STONES FALLEN FROM THE ATMOSPHERE; WITH THE RELATION WHICH THEY BEAR TO CERTAIN OTHER STONES, AND TO CERTAIN METEORS.

ACCUMULATING specimens of stones, precipitated from the atmosphere, in various quarters of the globe, have not only removed all incredulity, as to the fact itself, but have drawn attention to a new branch of mineralogy, which may be termed *atmospherick*;* a subject, which will at least be interesting to our cu-

riosity and love of conjecture, and perhaps even to general science; and in this case to the common purposes of life. To the particulars respecting these stones, already published in the Monthly Anthology of Boston, for January and February last, others may still be added. Such as are here offered, will be comprised under the four following heads.

1. Of the connection between these stones, and the masses containing *native iron*.

2. Of the connection between

* The French also, on this occasion, have employed the terms *Lithologie Atmospherique*, and *Aerolithes*, corresponding to the above.

these stones, and a certain description of *fire balls*.

3. Miscellaneous observations respecting these stones.

4. Of their *origin*.

An *Appendix* will contain a few remarks, respecting *certain other meteors*, in addition to what will have been said on the same subject, under the second of the above heads.

1. *Of the connection between atmospherick stones, and the masses containing native iron.*

Most of the known specimens of *atmospherick stones*, and of the mineral masses containing *native* (or natural) *iron*, are said to conform themselves to a variety of common laws; which has therefore led to the natural conjecture, that the two substances have one and the same origin. For example, both of them, as far as they have been examined, are said to be formed out of a few materials, with some variation however, (either general or particular) as to the combination of them. Iron and nickel, under different forms and in different proportions, are in particular seen in both. Both are said to contain, *in one or other of their specimens*, a mixture of "zirconia, magnesia, and oxides of iron and nickel," either as a cementing medium, or as insulated globules. Both appear in some, if not in all instances, to have an outside coat or crust. Both are unlike the minerals found in their neighbourhood. Both possess combinations, which while they correspond to each other, are as yet unknown in the rest of the mineral kingdom. Such are the chief general points of agreement hitherto noticed between these two sets of substances.

Two other particulars may be added to this parallel; the first of smaller, the other of greater importance. First, though the *sizes* of

atmospherick stones and of the specimens containing native iron, are not always corresponding, yet on the whole, no objection drawn from their *size*, contradicts the supposition, that one nature belongs to both. The fragments, for example, collected from the atmospherick stone, lately observed in Connecticut, weigh above 330 pounds, independent of the missing portions; and therefore imply a size, which, though far inferior to that of some of the specimens containing native iron, yet may still agree with others. A second more remarkable particular is, that, notwithstanding the heat, which both sets of substances appear to have experienced in whole or in part, certain specimens of each, after they have grown cool enough to be handled, have still retained a peculiar softness in their exterior surface, during a certain period. Thus, an *atmospherick* stone has been said at its first falling, to have been soft enough in some of its parts, to attach to itself straws, which have not easily been separated from it; though the mass has afterwards become hardened throughout, by exposure to the atmosphere. On the other hand, a certain specimen, soon to be mentioned, as including *native iron*, if ever it was heated, as probably it was, seems to have retained for a time such an union both of softness and coolness in its coat or crust, as to have admitted of permanent impressions from the naked touch of different animals. A new and general application of heat in an artificial manner, may be incapable of reproducing this peculiarity; not only because the primary operation from fire may have been *partial*, and also dependent on materials, which this operation has dissipated; but because time, joined to this operation,

may have occasioned a change of qualities, as to this particular.

A few concluding remarks on the analogy between the two substances in question, will be deferred, till we have given an account of some of the more celebrated *masses containing native iron*.

MR. KIRWAN's account of native iron, is as follows :

"The existence of native iron seems now (1796) placed beyond the reach of doubt. The testimony of Margraf, (transmitted to us by Lakman) with respect to that found at Eibenstock, in Saxony, seems to me sufficient. That specimen, Lakman assures us, was both *malleable* and *ductile* : consequently in the state of *bar iron*.

"It has also been lately found in the *same* state in the mountain of Grand Gilbert, in Upper Dauphine, by M. Gualtier des Cottés ; (as M. Schreiber assures us, 41 Rozier. 7.)

"We have also had another late and indubitable instance of the existence of *native iron*, on the plains of Otumpa, in Peru, of several tons weight ; on which the impressions of *men's hands and the claws of birds* have been found by Don Ruban de Celis.* He imagines it to have been produced by *fusion*. If it were, it is still the product of nature, and not of art. Yet I must own, the impressions made on it seem repugnant with the supposition of *this* mode of production ; as they must have been made while the iron was as yet soft ; and if softened by heat, what animal could then press it ? It seems much more natural to suppose, that it originally consisted of *detached particles of native iron*, collected in the moist way, and hardened by subsequent desiccation, (as frequently happens to heaps of fie-

ry cinders, near forges, after those heaps have been long exposed to the air ;) the earthy matter which originally surrounded and formed the pit, in which it was collected, being by subsequent inundations washed away. What Don Celis calls *ashes*, by which, he says, it is surrounded, is probably nothing more than loose white clay.

The enormous mass of iron, found in *Siberia* by Pallas, is also plainly a *natural* production, and formed by a deposition in the *moist* way ; *for no such mass has hitherto been seen in the neighbourhood of a volcano*. And if there had, it would be insufficient to lead the mind to any volcanick cause *in this case*, as this mass is found on the summit of a mountain, in which, nor in its vicinity for *some hundred miles*, no trace of a volcano can be discovered. It is *malleable when cold*, and produces inflammable air, when treated in acids ; which prove it *not to be in a calcined state*. The substance found in it, which was thought to be *glass*, is now known to be *Chrysolite*." Thus far Mr. Kirwan.†

"Stahlenberg, says M. Pallas, has spoken of pumice stones to be met with in the neighbourhood of the river Jenisee, [in Siberia ;] but the scorix from the works of miners in former times deceived him. I have in vain searched the course of this river for the traces of volcanos ; and, in particular, in the neighbourhood of that mountain, where I found a mass of iron, which was *naturally malleable*, and intimately mixed, and, as it were, kneaded up with a transparent yellow, vitreous matter. This mass is deposited in the cabinet of the academy of Petersburg. Its origin is a subject of con-

* Phil. Trans. 1788.

† See his Elements of Mineralogy, 2d edition, vol. ii. p. 156, 157.

troversy ; 1. on account of its *size*, its weight being more than 1600 pounds ; 2. of the *purity and ductility* of the iron, which it contains, as well as its close *combination with the glassy matter above mentioned* ; and 3. of its *crust*, which is of the nature of *iron ore*, and seems to have enveloped the whole mass." See, for this passage, a note in a small pamphlet, translated into French, and entitled, *Observations on the Formation of Mountains, and on the changes which have occurred in our Globe* ; written by Professor Pallas. This little production, sold in 1782, by the elder Mecquignon, at Paris, and containing an attack on M. Buffon, will much interest a philosophical reader, if accompanied with a map adapted to its names of objects and of places ; being chiefly founded on *grand local facts*.

As to the mass, containing native iron, discovered in South America, to which we now return, it is said to lie in a country almost deserted, in south lat. $27^{\circ} 28'$ on the west side of the river de la Plata, (or Parana) and above the mouth of the Verme-go, which runs into the Parana. Its station is said to be an immense plain, neither mountain, nor even stones being seen within one hundred leagues of it. The describer, unable otherwise to account for the appearance of this mass, conjectures that it issued from a volcano, of which he fixes the seat at a mineral brackish spring, two leagues distant. The explosion, he thinks, was accompanied with an elevation of soil, which he conceives to have been since reduced by rains ; the present rise of the soil being only four or six feet above the general level of the country. The earth in every part around the mass he represents as having the lightness, looseness, and colour of *ashes*. These

however are not symptoms of a volcanick origin, in any degree calculated to satisfy a mineralogist. A mass weighing *fifteen tons*, thrown five or six miles, (which is a projection, perhaps, exceeding any effected by our modern volcanos) cannot easily have occurred without a crater, lava, scorix, pumice, enamel, glass, volcanick sand, puzzolana, tufa, or some other decisive or secondary signs of volcanick eruption, attending the operation. A mineral spring, without smoke or heat, and a slender table of earth, in a country absolutely destitute of *mountains*, and removed 4 or 500 miles from the *sea*, cannot be considered as substitutes for evidence of the nature in question. And as to *ashes*, if the describer simply means, that he found here the appearance of (common or) *vegetable* ashes, these are not always similar to *volcanick* (or mineral) ashes. Vegetable ashes, if any such existed here, may even have proceeded from the conflagration of plants and trees, growing on the spot, fired, perhaps, by the very mass in question, at its first descent from the air ; and, in this case, the surface of the soil would resemble that of *all new countries, which have been cleared of woods, by the aid of fire*, before tillage has been employed upon it.

But let us give the author's description and explanation of a few of the particulars.

"The appearance [of the mass] was that of perfectly compact iron ; but upon cutting off pieces of it, I found, (says the writer) the internal part, *full of cavities*, as if the whole had, formerly, been in a *liquid* state.* I was confirmed in

* These cavities may have arisen from the parts of the mass having been imperfectly united together ; or from the

this idea, by observing, on the surface of it, the impressions as of human feet and hands, of a large size, as well as of the feet of large birds, which are common in this country. Though these impressions seem *very perfect*, yet I am persuaded, that they are either a *lusus naturæ*, or that impressions of this nature, were previously upon the ground, and that the liquid mass of iron falling upon it, received them. It resembled nothing so much as a mass of dough, which having been stamped with impressions of hands and feet, and marked with a finger, was afterwards converted into iron." So far our author.

And here we may remark, that the *impressions*, described as stamped upon this mass, cannot have arisen from traces imprinted upon the ground; since every thing of this kind must have been effaced by the violent fall of the mass; nor could impressions from this cause have been seen, except on the *under* side of the mass, which the moisture of the earth is said to have converted into scorix.

The author, who was sent to examine this specimen by the *Viceroy of La Plata*, affirms, that he spoiled seventy chissels in cutting off his samples. He adds, that, according

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expansive efforts, either of gases, or of *elastick mineral steam*, generated from heated minerals. Respecting the existence of such *elastick mineral steam*, which bears the same relation to liquid and solid minerals, that *vaporous steam* does to water and ice; see some valuable experiments in Spallanzani's *travels in the two Sicilies, and in some parts of the Appennines*. This masterly work, abounding in new facts, observations, and experiments, merits the study of every mineralogist. A translation was published in London, for the Robinsons, in 1798, in 4 vols. 8vo; of which consult here c. 21.

Vol. V. No. V,

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to credible accounts, there exists, in these immense forests, another mass of pure iron, in the shape of a tree, with its branches; which, he conceives, may have been thrown out in streams, while liquid, as water is thrown out of a pail; the same volcano, according to him, having furnished both these masses.

Such is the statement to be collected from Don Michel Ruban de Celis, in vol. 78 of the the London Philosophical Transactions. After rejecting a part of his hypotheses, and admitting his principal facts, we may conclude, that the South American specimen, containing native iron, is a detached mass, bearing no relationship to the objects and operations of the neighbourhood, and consequently, that it was probably carried thither by foreign means, and, probably, by the same means, which bring us our atmospherick stones, as well as from the same quarter.

A few additional remarks will close what respects the analogy between atmospherick stones, and the masses containing *native iron*.

1st. It will evidently militate against this analogy, if native iron, attended with the above mentioned accompaniments, shall be found *at any great depth below the surface* of the ground; unless accident, or some convulsion of the globe should be thought to have placed it there, after its falling from the atmosphere.

2d. The objection made by Mr. Kirwan to the *influence of fusion*, in the case of the great Peruvian specimen, is much lessened by the account of the adhesion of unconsumed straws to certain atmospherick stones, when newly descended from the air; a fact, said to have been witnessed by the son of M. D'Arceet, at Agens in France, in July,

1790. The force of this reply is confirmed by the softness, or, at least, friability of others of these stones, even in their interior, after they have become cool enough to admit of being touched.

3d. Atmospherick stones, and the substances, containing native iron, may have one and the same origin, notwithstanding certain diversities in them; few genera being without their species, and few species, without their varieties.

4. It may still be wise to hold

as somewhat dubious, a doctrine so novel as that of the analogy in question; and particularly, till our principal specimens of native iron, shall have been more thoroughly examined, than they yet appear to have been.

Leaving then the rest of this part of our subject to mineralogists and chemists, we shall next attend to atmospherick stones, as a branch of natural philosophy; and this inquiry will occupy our three remaining heads.

FROM HERDER'S SCATTERED LEAVES.

SLEEP.

AMONG the choir of countless genii, whom Jupiter created for men, in order to superintend, and to bless the short period of a painful existence, was the dim sleep. "What have I to do (said he, surveying his dusky form) in the midst of my dazzling brethren? how sadly I look in the band of the sports, of the joys, and of the loves! it may be, that I am welcome to the unhappy, whom I lull to oblivion of their cares; it may be, that I am welcome to the weary, whom I do but strengthen to renew toil: but not to those who are neither weary nor woe-begone, whom I only interrupt in the circle of their joys."

"Thou errest, said the father of genii, and of men; thou, in thy dusky form, shalt be a genius, dear to all the world. Dost thou not think that sports and joys fatigue? in truth, they tire sooner than care and want, and bequeath to their pampered host, the most loathsome sloth. And even thou, continued Jupiter shalt not be without thy pleasures, but shalt often surpass therein, the whole company of thy brothers." With these words, he

reached out the grey horn, full of pleasing dreams: "Hence, added he, scatter thy poppy seeds, and the happy, no less than the miserable of mankind, will wish for thee, and love thee above all thy brethren. The hopes, the sports, and the joys, herein contained, were caught by the charmed fingers of thy sisters, the graces, on the most redolent meads of paradise. The ethereal dews, that glitter on them, will image to every one, whom thou wouldst bless, his own wish, and as the goddess of love has sprinkled them with celestial nectar, their forms will be radiant with a glowing grace, which the cold realities of earth cannot attain. From amid the rosy band of the pleasures, gladly will men haste to thy arms. Poets will sing of thee, and strive to rival thy enchantments, in their songs. Even the innocent maid shall wish for thee; and thou wilt hang on her eyelids, a sweet, a welcome god." The complaint of Sleep was now changed into thankfulness and triumph, and he was united to the loveliest of the graces—to *Pasithea*.

THE BOSTON REVIEW.

FOR

MAY, 1808.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 13.

The Life of George Washington, commander in chief of the American forces, during the war which established the independence of his country, and first president of the United States. Compiled under the inspection of the honourable Bushrod Washington, from original papers bequeathed to him by his deceased relative, and now in possession of the author. To which is prefixed an introduction, containing a compendious view of the colonies planted by the English on the continent of North America, from their settlement to the commencement of that war, which terminated in their independence. By John Marshall. Vol. 1. Philadelphia, printed and published by C. P. Wayne. 1804.

WE owe an apology to our readers for the long delay of our notice of a work, which, whether we consider the grandeur of its subject, or the great and merited reputation of its author, presents itself with higher claims to attention, than any one, which it has hitherto been our fortune to examine. The cause of the delay we will frankly confess.

Distrusting our own competency to a task, requiring so much preliminary knowledge, and so much curious research; and desirous that a work of so much importance should be examined by judges better capable of appreciating its merits and defects, we have successively applied to several gentlemen, who have all the requisites, which knowledge, talents and taste can give. Our hopes of success have been confident, till within the last six months; but either because the undertaking has been found by our friends less inviting than it appeared at a distance; or, because engaged in more important avocations, or possibly because the Anthology has appeared too humble a vehicle for their labours; from some or all these causes, our hopes have been entirely disappointed. We are at last compelled to trust to our own resources, and we presume we shall not be suspected of too much humility when we express our fears, that we bring to the task little other claim to attention than that of impartiality and fidelity. We may however venture to say, that our survey of the work has cost us labour. We have consulted all the accessible authorities

of Judge Marshall, and examined most of them with minuteness and care. Where we have doubted we have sought and obtained confidence from a gentleman, who leaves us only to regret, that he has not himself attempted, what he has shown us he is so able to perform. If therefore there should be any one, who thinks, that after this confession of our previous want of familiarity with the subject, our opinions are advanced with too much confidence, we may remind him, that our assertions are fortified by better authorities than our own, and that Teucer may be daring, when sheltered behind the buckler of Ajax.

On opening the volumes of Judge Marshall every reader is surprized to find the history of North America, instead of the life of an individual, and this as it is the most obvious, we imagine to be the most popular objection to the work. Yet it is to be recollected, that the precise boundary between history and biography is not always easily adjusted. In writing the lives of publick characters the limit between them is entirely artificial. Their biography is in truth history, or at least the line of separation between them, is so indistinct, so unmarked by any natural division, that the biographer has nothing to remind him that he is passing the limit of his own province, and invading the territories of the historian. The biographer of Washington will feel this truth more than of any other character in the whole compass of history. To Washington we are indebted for every thing for which a nation can be grateful to an individual, and from his accession to office till his death, his name is in some way connected with every publick event of importance in our history. Even those events in which he did not

personally share are necessary to be known in order to appreciate the circumstances, which contributed to his success, and to know also the full extent of the difficulties with which he was compelled to struggle. We do not hesitate to say therefore, that in our opinion, Judge M. is completely justified in interweaving with his biography a history of the American revolution, and of the events which succeeded it. The early history of our country, with which the work commences, is however a voluntary offering, and to defend it is rather less easy. We concede to Judge Marshall the necessity of giving such a survey of preceding events as to make the reader acquainted with the genius, character and resources of the people about to engage in the revolutionary contest. But we confess that we think this object would have been better attained by a disquisition on the nature and causes of the revolution; an undertaking for which the habits of thought and investigation of Judge Marshall peculiarly fits him. This plan we think would have included a survey of all the principal events of our early history; and while it would have given greater scope for the display of his philosophical genius, than mere narration admits, he would not have been tied down to that minute and rigid exactness with which in a historian we cannot dispense. Our most serious objection to the mode he has adopted is the very great addition which it makes to his already laborious task, and we cannot forbear to wish that the time which he has bestowed on it, had been devoted to the perfection and elaboration of his necessary duties. We are the more disposed to quarrel with this part of his plan because we think that it has contributed to produce what in our

view is the greatest general objection to his performance, that it is too uniformly historical; that we see too few tracts of the private character of Washington; that he is always presented to us in the pomp of the military or civil costume, and never in the ease and undress of private life. We complain not that there is too much history, but that there is too little biography. With the same documents, the same life might be written a century hence when none shall survive, who have seen the man, and remember any of those single and unimportant peculiarities, which constitute the charm of biography, and form the most strongly marked distinction between it and history. We scarcely know a little fact in these volumes, which a professed historian would not feel obliged to incorporate into his work, though not perhaps quite so much in detail. This cannot have arisen from any insuperable difficulties in his subject, because we have often seen the same difficulties successfully combated. We think, for example, Judge Marshall might have found a nearly faultless model for his undertaking, in Tacitus' *Life of Agricola*. Though Agricola was a mere soldier by profession, and though his life was distinguished by no other important circumstances, than the conduct of a campaign, yet has his biographer contrived to keep our interest perpetually centered in his hero; and at the conclusion of the work has given us a portrait of him, which, for perfection of outline and delicacy of touch, challenges comparison with any thing ancient or modern. It would be easy to find other proofs of the practicability of uniting biography and history. But it is time to attempt to estimate what we already possess, without indulging in useless wishes of imagin-

ary and perhaps impossible improvement.

The work before us obviously takes three grand divisions; the first, embracing the early history of our country; the second, the American war; and the last, the establishment of the constitution and the political administration of the first President.

We know not whether to number it among the advantages or infelicities of the historian of our country, that so few important events are even doubtful. We have none of that indulgence to give to the fables of antiquity, which Livy thinks should be conceded to them, because they render the origin of nations consecrated and august. In the early history of North America, nothing is fictitious and scarcely any thing exaggerated. Yet is it not a subject either mean or uninteresting. The spectacle of a new country peopled by civilized men in a refined age; bringing with them the opinions, habits, and arts of civilization; freed from those fetters of feudality and superstition, against which the reason of mankind has so long and in every other country except Great Britain, unsuccessfully contended; occupying too a country of every variety of climate and circumstance, which can contribute to develope and modify the human character; it must be confessed that this is a spectacle, as grand and imposing as can be well conceived. Whether we are sufficiently distant from the æra of these events, to judge of them with impartiality is rather doubtful; but that a connected narration of them can be made interesting and attractive, we think Judge Marshall has successfully shown. The principal merit, however, of a piece of history must consist in the general arrangement of the materials, in the selection of those which are

important and worthy to be enlarged on, from those which are trifling and only to be mentioned; in the philosophy of the views, which are taken of their mutual connexions and consequences; and finally in the general fidelity and accuracy of the writer. Let us then successively apply these criteria to the first volume of Judge Marshall.

As the work is professedly an abstract, the necessity of arrangement and selection is uncommonly strong; and it has been properly felt and regarded by Judge Marshall. Till after the first century of our history, the circumstances of the other colonies besides Virginia and Massachusetts are comparatively unimportant; and the author has therefore with much judgment given his greatest attention to these parent provinces. His arrangement is every where sufficiently lucid, and never disordered by a too exact adherence to chronological order. To select from so great a mass of facts, those only which are important was more difficult, and though on the whole he has been generally successful, we cannot say that he has not sometimes narrated events with a minuteness disproportionate to their magnitude, and in one or two instances passed over silently or slightly some which are entitled to greater respect. Among the first we are disposed to place parts of the history of the colonization of Virginia, a subject on which he naturally dwells with complacency, and the introduction of the account of the defeat of Braddock in the twelfth chapter, and the partial repetition of it in the first of the second volume, is at least somewhat awkward. The most remarkable instance of the last is the meagerness of the account of the settlement of Pennsylvania by Penn; the detail of which, in our opinion, is

not surpassed in political interest by any part of the history of either of the other colonies. We should gladly have seen from Judge Marshall's pen a more copious account of the convention at Albany, in 1754, which Gov. Pownal* considers not only as the original cause of our revolution, but of that revolutionary spirit which has new modelled the continent of Europe. We have already hinted our regret that Judge Marshall has not more indulged his genius in philosophical speculations on the causes, relations and consequences of events, nor is his mode of grouping and disposing facts, so that a philosophical reader may himself draw the inferences, perfect enough to completely supply the defect. Wherever he has given us any political reflections, however, they are of a kind to make us regret that they are not more numerous.

We come now to the consideration, which after all must decide the permanent value of a history, the fidelity and accuracy of the writer. To be wanting in these respects, is in a historian, a fault so original and radical, that it depraves his whole system, and one which no merit of any other kind, however splendid, can in any degree redeem. The sentence, which impartial criticism pronounces on the faithless historian can never be reverted; and no grace and flow of narration, no harmony or beauty of stile, not even ingenuity of thought, or novelty of observation, can mitigate the punishment which he deserves, who has presumed to claim for fiction and exaggeration, those honours which are due only to fidelity and truth. We place the histories of Voltaire on the same shelf with the Arabian Tales, with the

* Memorial addressed to the Sovereigns of Europe and the Atlantick.

reflection that he has taken the liberty of a writer of romance without the apology of fable. The judgment, however, which we make on him, whose only object in writing history is to display his powers of fine writing, and who, for the sake of amusing, habitually disregards all the restraints of accuracy, must be a good deal modified before it will apply to him, who writes with honourable intentions, and only errs where his authorities mislead him. Every error indeed makes a large deduction from the confidence with which we read him, but if he cites his authorities we know when we are secure and when it is necessary to be on our guard. These observations do not in general apply to Judge Marshall. We would not be understood to insinuate, that we have observed any mark of indifference to the laws of historical exactness, far less any trace of willing neglect of them. But we are compelled to say, that the haste in which the first volume has been composed, is too visible, and we have observed so many instances of inaccuracy, that we have even been sometimes tempted to imagine, that the subject of American History had not engaged much of his critical attention, before he became a historian. His authorities, if he has cited all he possessed, are by no means complete, and that on which he has most implicitly relied on, is by no means correct. In support of the first assertion it would be easy to display a list of many important documents; but, besides that we are not authorized to assume the facts. Such an enumeration would be rather out of place. We must, however, mention one work, the *Collections of the Historical Society*, which is so completely indispensable to a historian of our country, that we cannot sufficiently regret,

that Judge Marshall so evidently appears ignorant of its existence. The authority on which we have hinted that our author seems to have too unsuspiciously confided in the posthumous and unfinished volume of Robertson; a name splendid enough to mislead any one, who has not submitted to the drudgery of comparing him with the original historians, and discovered that he deserves every other praise, but that of accuracy. We will mention an instance in which Judge Marshall has been deceived by reliance on Robertson's accuracy; particularly as the error is of kind to awaken all our feelings of New-England nationality. The mistake has been so well exposed by Dr. Holmes in his *Annals* (in our judgment the most accurate book of so much importance, which has been published in America,) that we shall, without ceremony transcribe his observations.

"An obscure sect," says Judge M. on the authority of Robertson, "which had acquired the appellation of Brownists from the name of its founder, and which had rendered itself peculiarly obnoxious by the democracy of its tenets respecting church government, had been driven by persecution to take refuge at Leyden, in Holland, where its members formed a distinct society under the care of their pastor, Mr. John Robinson. There they resided several years in safe obscurity. This situation at length became irksome to them. Without persecution to give importance to the particular points which separated them from their other christian brethren, they made no converts; and their children were drawn from them by intermarriages in Dutch families, and by engaging in the Dutch service. They saw before them, with extreme apprehension, the prospect of losing their separate identity, and of becoming entirely Dutch. In the extinction of their church, they dreaded also the loss of those high attainments in spiritual knowledge, which they deemed so favourable to truth. The laxity of exterior manners too, which

prevailed among their neighbours, so contrary to the strict sanctity of the Brownists, added its influence to the more powerful considerations which have been stated, and produced the determination of removing in a body to America." Vol. I. p. 89.

"It is not so difficult to find proofs of the incorrectness of this representations as it is to select them. They may be seen in Morton, 3—5; Hubbard's MS. N. Eng.; Mather's Magnal. book i. 6; Prince's Chron. 48—49; Hazard's Collections, i. 349—373; Hutchinson, i. 3; Belknap Biog. i. 151—178, *Art.* ROBINSON. The motives, ascribed by some English writers, for the emigration of the Puritans from Leyden, it is easily conceived, might have been readily admitted, without critical inquiry, by the advocates for the English hierarchy, near two centuries ago; but it was hardly to be expected, that writers of our own age, should copy the injurious representations, of those early times, into the pages of sober history. The historian, who tells us, that the Puritans removed from Leyden into the American wilderness, because they were 'obscure and unpersecuted,' must not expect to be believed. We endeavoured to assign, in the text, the true causes of that removal; and have nothing to subjoin, but an expression of regret, that the misrepresentations of foreign writers, on this, and the succeeding article, have been recently transcribed into the work of a very respectable historian of our own country."

"The character and principles of Mr. Robinson and his society, seem not yet to be fully known. The reverend John Robinson was a man of learning, of piety, and of catholicism. At first, indeed, he favoured the rigid separation from the church of England; but, after his

removal to Holland, 'he was convinced of his mistake, and became, ever after, more moderate in his sentiments respecting separation.' Baylie, who was zealously opposed, both to the Brownists and Independents, allows, 'that Mr. Robinson was a man of excellent parts, and the most learned, polished and modest spirit, as ever separated from the church of England; that he ruined the rigid separation; and that he was a principal overthrower of the Brownists.' See Prince, 86—94; Coll. Hist. Soc. iv. 133—140; Belknap Biog. *Art.* ROBINSON; Mosheim, v. 381, chap. xxi."

"Against the concessions of enemies however, and the demonstrations of friends, the Puritans of Leyden and of New England are, *to this day*, represented as Brownists; that is, the followers of Robert Brown, a sectary, whose principles were, in many respects, very exceptionable, in the view of all sober christians; and who at length abandoned them himself, and conformed to the church of England. Mr. Robinson, who ought to be allowed to say what were his own principles, has explicitly declared them, in 'A just and necessary apologie of certain christians, no lesse contumeliously than commonly called Brownists, or Barrowists.' This apology professes 'before God and men, that such is our accord, in the case of religion, with the Dutch reformed churches, as that we are ready to subscribe to all and everie article of faith in the same church, as they are layd in the Harmony of Confessions of Faith, published in their name;' with the exception of 'one only particle;' relating to the Apocrypha. On examining the Dutch [Belgick] Confession of Faith, in the Harmonia Confessionum, I find

it to be the same in Latin, which, translated into English, now constitutes a part of 'The constitution of the Reformed Dutch church, in the United States of America.' It essentially agrees, in its *doctrines*, with the church of England."

Judge Marshall's account of the first hostilities between France and England, in America, is so erroneous, that nothing but the concurrence of so many writers in the same mistakes, could excuse him. A subject, which, however, eluded the sagacity of Belknap, and the minute and laborious accuracy of Prince, may be overlooked by any of their successors, without any very high impeachment of their fidelity. To Dr. Holmes we are indebted for discovering, that there were two expeditions of Argal, against the French settlements in Arcadie, one accidental, the other, meditated. We must content ourselves, however, with referring to the Annals, vol. I. p. 177, for a correction of this, and many other errors, in the common account, and the addition of several new circumstances, particularly the fact of the surrender of the patent of De Monts, to Madame de Guercheville. We will just observe, en passant, our author's unusual, though not in every instance, unauthorised orthography of several proper names. Judge Marshall always writes, De Mont for De Monts, Quartier for Cartier, Gosnald for Gosnold, Piquods for Pequods, Chalmer for Chalmers, Massassoet for Massasoit, &c.

We have noted several other inaccuracies of minor importance, such as slight errors in dates, and instances of a want of exactness in geography,* which we must forbear

* Our friends, in Connecticut, would hardly pardon us, if we should omit to

to particularize. We cannot, however, dismiss the subject, without mentioning a circumstance, which if that nationality, which we just now confessed, have not imagined it, constitutes no trifling objection to the work. We are aware of the extreme ludicrousness of the vanity, which supposes, that one's own country possesses every possible excellence, and we are not insensible, that our section of the United States, is more than suspected, of having a large share of the foible. But we think, our brethren, nearer the sun, are not wholly free from it; and even the expanded philosophy, and noble nature of Judge Marshall, have not entirely freed him from the hereditary prejudices of a Virginian. It is curious to see, how gently all the unpleasant facts, in the history of his native state, are passed over, while the faults of the unhappy Puritans of New England are set down, without mitigation or apology. Observe, for example, with what tenderness a fact is dismissed, which, certainly, a faithful historian should have more fully detailed.

"To this horrible massacre, (of the colonists in 1622,) succeeded a vindictive and exterminating war, in which, were successfully practised, on the Indians, the wiles, of which they had set so bloody an example." Vol. I. 67.

This is all that is said of an action, which the honest and unprejudiced Beverly has thus narrated, and which Judge Marshall's favourite Robertson has also detailed at length.

"This gave the *English* a fair pretence of endeavouring the total extirpation of the *Indians*, but more

—
remark the blunder, of placing New-Haven on the Connecticut river.

especially, of *Oppechancanough*, and his nation. Accordingly, they set themselves about it, making use of the *Roman* maxim, (*Faith is not to be kept with hereticks*) to obtain their ends. For, after some months fruitless pursuit of them, who could too dexterously hide themselves in the woods, the *English* pretended articles of peace, giving them all manner of fair words and promises of oblivion. They designed, thereby (as their own letters, now on record, and their own actions, thereupon, prove) to draw the *Indians* back, and entice them to plant their corn on their habitations, nearest adjoining to the *English*; and then to cut it up, when the summer should be too far spent, to leave them hopes of another crop that year; by which means they proposed to bring them to want necessities, and starve. And the *English* did so far accomplish their ends, as to bring the *Indians* to plant their corn at their usual habitations, whereby they gained an opportunity of repaying them, some part of the debt, in their own coin; for they fell suddenly upon them, cut to pieces such of them as could not make their escape, and afterwards totally destroyed their corn."

This disposition to palliate the faults of our country, is, we readily admit, an amiable weakness; but it is a weakness, and we should have called it so, even if it had been extended to our own ancestors. The great historian, who challenges immortality for his page must be superior to every form of prejudice, and every mode of self love. But if it were allowable in any instance to soften that detestation, which religious intolerance ought to excite, we think a very plausible palliation might be offered of the bigotry of the first settlers of New-England.

It is certain that no point of casuistry is more difficult to settle a priori, than the limits of toleration; and in that age the name of toleration was scarcely known. It is surely not surprising, that men who had left their native country in order to enjoy their religion without molestation, should think that they had a right to enjoy the desert in peace, and should seek even by violence to protect themselves from the introduction among them of those principles and that spirit, which had banished them from their native land. We grant that their reasoning was erroneous. God forbid that we should for a moment or on any pretence become the advocates of persecution, but we dare to say, that the intolerance of our forefathers was a crime of the age, and not any thing peculiar to them, and that after the most has been made of their foibles, they must still appear men too extraordinary to be despised by any historian. But this is not the place for a discussion of this kind.

We should be very greatly misunderstood, if we were supposed to imply by what we have said, that Judge Marshall has designedly depreciated the worthies of New-England. We are too full of respect for his virtues and genius to indulge such a suspicion. We have brought forward these circumstances partly as a curious instance of the manner in which early prejudice will unconsciously display itself, partly to illustrate the danger of too implicit confidence in second hand authorities, but chiefly because some readers might be misled if these assertions were suffered to pass without contradiction. In looking back on what we have hitherto said, we are surprised to observe so little commendation. It is not because we have nothing to commend, but

because we are more anxious to correct mistakes which might lead some readers into errors, than to point out excellences which no reader of taste will neglect. In forming our general judgment of Judge Marshall's first volume, we must recollect that his is the first attempt to give a connected history of the various States. He has succeeded in our opinion, in making it both interesting and instructive; and though we think the first volume decidedly inferior to its successors, we have read it from the first page to the last, with pleasure. We cannot indeed say that we discern all that research and accuracy, which we anticipated; but we ascribe our disappointment to no deficiency in the author either of industry or powers. We imagine that when he planned a historical introduction to his work he was not aware of the extent of the undertaking; and that the impatience of the publick extorted it from him, before he had time to elaborate it. The stile we shall hereafter examine. We proceed now to the second division, which embraces the period of the American Revolution. We have passed through a vestibule, not indeed perfect in all its proportions, nor displaying all the grace and finish of Corinth and Athens, but still discovering in many places the hand of a master, and altogether inviting us to explore what is beyond it.

[To be continued.]

ART. 14.

A Philosophical and Practical Grammar of the English Language, by Noah Webster, Esq. New-Haven, printed by Oliver Steele &

Co. for Brisban & Brannan, booksellers, New York. 1808. 12mo. pp. 250.

WITH a perseverance, that demands our approbation, even if its immediate utility be doubted, and its success improbable, we have seen Mr. Webster, upwards of twenty years, extending his inquiries into the philosophy of the English language. No philologist will deny, that his productions deserve attention for their frequent proofs of profound research, and for the subtilty of their disquisitions, with whatever coolness of incredulity he may hear his confident assertions, or however cautiously he may follow him as a guide. Mr. Webster thinks, that Wallis and Johnson, Harris and Lowth have been the great corrupters of our grammar; that their examples still influence, and their precepts with increasing contagion from their disciple, Murray, pervert our contemporaries; that he understands the true theory of our language, better than any, or than all, who have preceded him, even than Horne Tooke himself, who may indeed claim some honour for having acted as herald to the great monarch of etymology.

In this grammar, Mr. Webster's first quarrel is with the classes of words; and for our universal ignorance of our mother tongue, he kindly supplies us with an excuse. "I am firmly persuaded, that, with the present classification of English words, under the usual names, the true construction of sentences, with the force and effect of the words composing them, cannot be explained so as to be clearly understood by a student." But if the greater part of this art consists of arbitrary rules, why may we not as well keep the old names of the parts of speech,

which our grandfathers taught us, as "fly to others that we know not of." They seem like the tools of a mechanick ; and if Mr. Webster would have us call a *gimlet* a *perforator*, we see not how it will better perform its original office. "I use the terms already received," says Johnson, "and already understood, though perhaps others more proper might be invented. Sylburgius, and other innovators, whose new terms have sunk their learning into neglect, have left sufficient warning against the trifling ambition of teaching arts in a new language."

We have commonly been taught to divide words into articles, nouns, pronouns, &c. ; but in the work before us, articles and interjections, the alpha and omega of grammar, are struck out of the nomenclature, and the names of the whole etymological brotherhood, except verbs and prepositions, are changed. For nouns we are ordered to say names ; for pronouns, substitutes ; for adjectives, attributes ; for adverbs, modifiers ; for conjunctions, connectives. Over the grave of the departed interjection, though he was formerly no unuseful member of the family, especially at the theatre, we shall now only cry, alas ! but we think articles capable of a solid defence.

AN, Mr. Webster says, is merely a numeral attribute ; its only signification is unity ; and although he allows it cannot, in every phrase, be changed for *one*, the latter can always be used for *an*. I love an honest man. Must this be construed, as if I loved but one ? Mr. Webster will tell us, the French would here employ their *un*, and he says it has the same power with our indefinite article. But do we not every day observe the contrary ? In acquiring our language, the Frenchman, who

will make the same blunder forever, if he studies Webster's grammar alone, says, I hate one silent woman, for, I hate a silent woman. The Latin and the Greek language would not, as Mr. Webster *almost wishes* us to believe, employ their numerals *unus*, and *ei* on this occasion. If the French language is so poor, as to want the indefinite article, and the Latin is destitute of both articles, it is a fallacious argument to adduce, that because a phrase, parallel to one from ours, must be found in either of their dictionaries, destitute of the article, that we have therefore no such part of speech as an article.

THE, we are told in this book, is no part of speech distinct from *this*, or *that*. In Saxon authors the word was a pronoun or substitute, and with sorrow Mr. W. confesses, that it cannot in all cases be now used for *this*, or *that*. "As *one* has in modern times gained a use, which *an* has not, so *that* and *this* (though before names, they have the sense of *the*, for *the* man you saw, and *that* man you saw, are of the same import,) are often used as substitutes, and for emphasis in cases, where *the* cannot be employed." What a fallacy is this ! *One* has gained no new meaning ; though Mr. W. has perhaps shewn, that the Saxon *an* differs from our *an*. Nor is it true, that *this* and *that* have the sense of *the* before names, or, as our common grammars say, nouns, as an example will prove ; *this* apple is better than *that* orange. The article *the* we esteem a very valuable word, but we cannot rank its merit equal to *this*, or *that*. By the words, *the honest man*, Mr. Webster assures us, we can mean only, *that man, who is honest* ; and here indeed the article by periphrasis is proved to have the power of the pronoun, *this* or *that*. But as it is granted, that "*this* and

that are often used, where *the* cannot be employed ;" we believe it no less certain, that our most common use of *the* cannot be changed for *this* or *that*. *The* Lord is in his holy temple. Whether the Saxons would use a pronoun or not is of no consequence to the construction of the first word in this sentence, which has no more relation to *this* or *that*, than it has to *one* or *two*. Indeed our American philologist would lead us to confound our two articles. "In the Celtic" says he, "the article *an* signifies *the* and *that*." But as things, which are equal to the same, are equal to one another, it is easy to prove, since *an* means *that*, and *the* means *that*, that *an* and *the* are in the English language precisely the same thing. To what little purpose has Mr. W. brought his laborious Saxon derivations to change the force and meaning of our two articles in the true English language ?

The observations of Harris, Johnson, Lowth, and Murray upon our article *a* are contemptuously treated ; but Mr. W.'s wit, poor as it is, is better than his argument. From Johnson, who says, *a* has an indefinite signification and means *one* with some reference to more, we know no reason to appeal. Yet Mr. W. asks with triumph, whether *a*, in this sentence, "Johnson compiled *a* dictionary of the English language," denotes *one* thing of the kind, in other respects indeterminate. We answer readily, it is indeterminate, and means *one* with some reference to more. Had we but one dictionary of our language, and had that been made by Johnson, we should have *constantly* called it, as it is now *frequently* termed, *the* dictionary of the English language.

Against a *practical* grammar of our language, which would reject

articles from the parts of speech, we earnestly protest. If we have always in this respect been deceived, if these words have acquired a name they have no right to enjoy, we will support them by prescription. Gratissimus error.

Mr. Webster will not be satisfied with changing the old classification of words, but abhors as much the polite pronunciation. In the elision of the letter *e* before *b* he quotes

Far in th' horizon to the north appeared,
from Milton, and a similar elision before the same word in Thomson, and observes, "but this elision usually renders the line harsh ; and before the word *horizon*, with a false, unnatural accent, creates a disagreeable hiatus." We deny that a line is commonly made harsh by such an elision ; but the elision would be very unpleasant with the accent, where Mr. W. desires it. We notice this sentence, however, to remind Mr. W. that the quantity of any word in the English language is chiefly to be learned from our best poets ; that the accent on the second syllable of the word *horizon*, which he thinks false and unnatural, is uniform among polite scholars ; and that the authority of Milton, Dryden, Pope, and Thomson, on such a question at least, is superiour to that of any sailor on the fore-castle, by whom alone, except by Mr. W. is the penultimate in our days shortened.

The subjects of *number*, *case*, and *gender* are well treated by Mr. Webster, though we cannot receive his observations with full credit. "Such," says he, "is the propensity in men to form regular inflection in language," that the words *Cberubim* and *Seraphim*, though real Hebrew plurals "are used *as in the singular*, with regular plurals." The

meaning of the words "as in the singular" is not easily discerned, and the general observation we deny. "*Cherub* and *Seraph*," we know have too often "obtained regular plurals;" but "*Cherubims* and *Seraphims*" are not common since our translation of the bible.

We may expect an extraordinary increase of the sibilant sound of our language by *erratums*, *geniuses*, *maguses*, *focuses*, *genuses* and *radiuses*, for "this tendency to regularity is by all means to be encouraged."

The principle of forming regular plurals Mr. W. wishes to extend, and says respectable authorities have used *focuses*, *stamens*, *stratuses*, and *funguses*; but we believe, that their weight is not sufficient to justify us in following the example.

But Mr. W. can depart from that principle in favour of an innovation by the vulgar. He justifies the use of two year, five mile, seven pound, without the plural *s*; though he allows, "The most unlettered people never say two league or three peck." But he is equally wrong in this exception; and though fond of the English of the mob, rather than that of the scholar, he is not acquainted with all the vulgar perversions of our idiom.

Upon the pronoun *you*, Mr. W. observes:

"As *you was* originally in the plural number, grammarians insist that it must still be restricted to that number. But national usage rejects the arbitrary principle. The true principle, on which all language is built, rejects it. What fundamental rule have we to dispose of words, but this, that when a word signifies *one*, or *unity*, it belongs to the singular number? If a word, once exclusively plural, becomes, by universal use, the sign of individuality, it must take its place in the singular number. That this is the fact with *you*, is proved by national usage. To assign the substitute to its verb, is to invert the order of things. The verb

must follow its nominative—if that denotes unity, so does the verb."

We will admit, that, had we a new language to form, *you was* would be a more proper representation of singularity, and *you were* of plurality. We allow too, that *you was* is frequently used in common conversation, and sometimes by good writers; but we deny Mr. Webster's observation, that it is "*established by national usage*." It is however less disagreeable to us than many other barbarisms, which he would introduce. Besides, his argument proves too much. The use of the plural of the first person was as common among the Latins, as that of the singular, when the word was intended to mean only one person; yet if *nos* is singular, the verb should have been so too. "*Nor is nos, inquit, docti sumus*" is an excellent example. The plural form is preserved, but the meaning is confined to one; and when the world says to Mr. Webster, "*you were* unwise to attack Johnson so boldly," he cannot mistake its application to himself alone, because *you were* is not the singular number.

Again, the same phraseology, though commonly confined to the proclamations of royalty, is adopted in our language. "*We* (says queen Anne, or king George, speaking of herself or himself alone,) "*was* informed, that *we am* abused" is thought bad grammar by every one who is ignorant of the rule, "that when a word signifies one, or unity, it belongs to the singular number." The French too always say "*vous êtes*," and would as strenuously maintain the expression to be plural, as all Englishmen, before Mr. Webster, have believed "*you is*" to be false grammar.

We know not the precise object

object of Mr. Webster in another passage, and shall not therefore charge him with intent to debase our language, when he says :

"*Me* is also used in the nominative, in popular practice—it is *me*. This is condemned as bad English ; but in reality is an original idiom of the language, received from the primitive Celtic inhabitants of England and France, in whose language *mi* was the nominative case of the first personal pronoun. The French language retains the same word, from the same original, in the phrase *c' est moi*."

Mine, thine, his, yours, hers and *theirs*, are to be considered as pronouns, or substitutes, and "are constantly used as the nominatives to verbs, and as the objectives after verbs and prepositions." But we do not acknowledge the justice of the innovation.

"*Whose*," says Mr. W. "is equally applicable to persons as to things." Ay, Sir, and, as we think, much more applicable to persons than to things. Next comes a long tedious note to show how learned Mr. Webster is; how he understands the ancient Scotch, Saxon, Dutch, German, Latin as old as the days of Numa, cinctus non exaudita Cethegis, Teutonic, Greek, Hebrew, Gaelic, or Erse, Gothick and Celtick, of the Lord knows what date. But after all this parade, a modest man, whose sole inquiry is for the unadulterated currency of our language at present, and who, therefore, is desirous of ascertaining the customary use, "*Quem penes arbitrium est et jus et norma loquendi*," will turn to the highest authority exhibiting that currency and declaring that use, and will learn, that, "whose is rather the poetical than the regular genitive of *which*." In common talk, we do not screw our mouths up to say, "the bread that you eat, and *whose* crust is so hard."

As and *so* in the division of Mr. W. are to become substitutes or pronouns, because they are derived from the German, and in that language, instead of being adverbs of similitude, are really pronouns. So might we conclude the illegitimacy of George III. because his collateral ancestor, William the Norman, was a bastard.

In support of the doctrine, he pounces upon an unguarded quotation, by the best of our grammarians :

"The phrase, *as follows*, forms an impersonal verb, and therefore it should always be in the singular ; as, "the rules are as follows ;" similar to the scriptural expressions, "As becometh women professing godliness ;" that is, *as it becometh*. if we give the sentence a different turn, and instead of *as*, say *such as*, the verb is no longer impersonal. The pronoun *such* is the nominative, whose number is determined by its antecedent."

Murray's Grammar.

On this passage, which is an error from beginning to end, I will just remark, that had it been written in the days of Johnson and Lowth, the errors it contains must have been pardoned, like others which distinguished writers have committed. But to frame such an explanation of *as follows*, after the publication of the "*Diversions of Purley*," admits of no apology. In the familiar phrase, *as follows*, *as* is a substitute [pronoun] with the sense of *that* or *which*—it is without inflection ; but retains its true primitive sense, and in both numbers. The insertion of *it*, *as it follows*, would render the phrase nonsense—*which it follows*. In the passage from Timothy, the author has cited some old translation. In my bible, the words are "*which becometh*." But *as becometh* is as correct a phrase, and as common, as *which becometh*. They mean the same thing, and either of them is an exact translation of *o prepei*."

Had the American philologist, when printing his book at New Haven, employed the Greek types of the University in that place, we should not have to reprobate so of-

ten the violation of the ὁ ὡς ἐπεὶ. "*Which becometh*," we admit to be a better version, than *as it becometh*. But from Mr. W. we should hardly have expected a censure of "some old translation;" for the nearer we approach the version of Saxon barbarism, the nearer he thinks us to the understanding of the present meaning of the English language. *As it happens* is more frequently used than *as happens*, though we think either good enough for the *ut accidit* of the Latin. To be sure the reformers will have *ut* to be a pronoun, as well as *as*. The most common use of this phrase disproves it: *certain pieces of land, bounded, as [which] follows*. The same instance affords a double proof. The relative should agree with its antecedent in number; therefore *as*, being the substitute of pieces, according to Mr. W. should have the verb in the plural, and that was never the common phrase, and cannot be desired by Mr. Webster.

"*Either* is used also for *each*; as "Two thieves were crucified—on *either* side one." This use of the word is constantly condemned by critics, and as constantly repeated by good writers; but it was the true original sense of the word, as appears by every Saxon author."

Whatever may have been the "original sense," we do not believe that this use of the word is common.

Mr. W. blames those who ridicule *thereby*, *whereof*, *hereto*, &c. and says the words are "legitimate, and, at times, indispensable." We know, as well as Mr. W., that they were born in lawful wedlock, and when they are *indispensable*, we shall permit their use.

The enmity to established forms and rules is exhibited in Mr. W.'s treatment of the modes and tenses of verbs; but as his *practical grammar*

can never come into general use, as will be naturally concluded from our preceding observations, we omit a long discussion of them. The observations on the subjunctive mode, page 96 in notis, are very proper.

We find much matter for animadversion in what Mr. W. observes of irregular verbs. *Heat*, says he, has the participle of the perfect sometimes *het*, "but the practice is not respectable." In the very next line he admits, without censure, that *lit* may be used for *lighted*, though we recollect it only on the pages of a noble rhymester, and a chambermaid novelist.

He makes *shew* and *show* different verbs, which is indisputably wrong.

In his list of irregulars, are marked some verbs, which have past tenses and participles obsolete, or growing obsolete. But we cannot agree to sacrifice to the displeasure of Mr. Webster such words as *brake*, *clave*, *clove*, *crew*, *rang*, *sank*, *spake*, *spat*, *sprang*, *stank*, *sware*, *throve*, for we deny that all of them "are entirely obsolete in ordinary practice, whether popular or polite;" nor are we more inclined wholly to forego *bidden*, *cloven*, *clad*, *holden*, *ridden*, *shapen*, *shorn*, *swollen*; nor will we admit *beat*, *broke*, *chose*, *dug*, *eat*, *froze*, *hung*, *shook*, *spoke*, *stole*, *took*, *tore*, *wore*, *wove*, *writ*, to the place of participles in elegant composition. Mr. W. abhors the participial termination *en*, yet though he puts *spoke* and *stole* for *spoken* and *stolen* boldly enough, he has not the hardihood to aver that *took* is more commonly written than *taken*, *rose* than *risen*, *drove* than *driven*, *forsook* than *forsaken*. With admirable self-complacency, he tells us, it is unnecessary to "discuss the utility or propriety of retaining these participles, because, as they are obsolete, they

cannot be recalled into service, and the learned must give way to popular practice."

"Men of letters may revolt at this suggestion; but if they will attend to the history of our own language, they will find the fact to be, as here stated. It is commonly supposed, that the tendency of this practice of unlettered men, is to corrupt the language. But the fact is directly the reverse. I am prepared to prove, were it consistent with the nature of this work, that nineteen twentieths of all the corruptions of our language, for five hundred years past, have been introduced by authors—men who have made alterations in particular idioms, which they did not understand. The same remark is applicable to the orthography and pronunciation. The tendency of unlettered men is to *uniformity*—to *analogy*; and so strong is this disposition, that the common people have actually converted some of our irregular verbs into regular ones."

We agree with Mr. W. on the subject of the verbs, *wist*, *wot* and *wit*, that our version of the bible might be improved; though, we hope, those, who attempt that holy work, will shew, in other parts, greater respect for antiquity, than we might expect from our author.

Among modifiers, or adverbs, this grammar inserts, *if*, *tho*, *whether*, *unless*, &c. words which have usually been termed conjunctions. With this, we are less offended than with a note:

"*Tho* is usually written *though*; but improperly; and probably by confounding *tho* with *thof*, a distinct word, nearly obsolete."

Such is the spelling throughout the volume, and the same perverse fondness for novelty, has deprived us of the final *e* in examine, determine, requisite, &c.

We have not room for the discussion of the variations between the old established authorities of Lowth
Vol. V. No. V. 2 K

and Murray, and the new dogmas of Mr. Webster, on the subject of conjunctions and prepositions. If not useful, they must be allowed the credit of ingenuity; if not reducible to practice, they will afford much amusement to the philologist.

In his rules of syntax, he has defended and explained his cause, and that of Horne Tooke. An instance or two will shew the diversity of his principles from those, in which we have been educated, and may satisfy our readers of the impracticability of this practical grammar.

"Rule 5. In some cases, the imperative verb is used without a definite nominative; as 'Israel burned none, *save* Hazor only.' Joshua II. 13."

We should have always called this word *save* an adverb or preposition, had we never seen the grammar of Mr. Webster, and we are still inclined to our old habit. In the practice of the law, it is said to be of more consequence, to adhere to a rule, than to have that rule strictly just at its establishment. *Save*, as a verb, we have thought, was expressive of preservation, or excuse, from penalty; but the fate of Hazor is not to be changed by modern discoveries, although Mr. W. speaks very prettily on the subject:

"This use of certain verbs in the imperative is very frequent, and there is a peculiar felicity in being thus able to use a verb in its true sense and with its proper object, without specifying a nominative; for the verb is thus left applicable to the first, second or third person. I may save or except, or you may except, or we may suppose. If we examine these sentences, we shall be convinced of the propriety of the idiom; for the ideas require no application to any person whatever."

Under rule 17, he maintains that

attributes or adjectives belong to whole propositions, or sentences, as in this passage :

"This letter of Pope Innocent, enjoined the payment of tithes to the parsons of the respective parishes, where any man inhabited, agreeable to what was afterwards directed by the same Pope in other countries." *Blacks. Comment. b. 2. ch. 3.*

Agreeably, in the adverbial form, would have been used by about one half of our good writers ; and it may be said, that the word is an adverb in either shape, and that either may be used. *Sub judice lis est.*

Nor are we more inclined to Mr. W's. next rule, wherein he asserts ;

"Attributes are used to modify the action of verbs, and to express the qualities of things in connection with the action, by which they are produced."

And, in his example, "*open thy hand wide*," he thinks this last word an adjective. The origin of the general error he has kindly attributed to our knowledge of other languages.

"Authors, misguided by Latin rules, and conceiving that every word which is used to qualify a verb, must be an *adverb*, have pronounced many of the passages here recited and similar ones to be incorrect—and in such as are too well established to bear censure, they call the attribute an *adverb*. Were it not for this influence in early education, which impresses a notion that all languages must be formed with the like idioms, we should never have received an idea that the same word may not modify a name, an attribute and a verb."

Yet immediately after he says, the Romans had the same idiom of the adjective, which he desires to vindicate for our language. However, notwithstanding his inconsist-

ency, we will give his own words to justify his opinion ;

"The Roman writers availed themselves of the same idiom. 'Ob multitudinem familiarum, quæ gliscebat immensum.' *Tacitus. An. lib. 4. 27.*

'Fabius—Arpos primum institit oppugnare—quæ maxime neglectam custodiam vidit, ea potissimum adgredi statuit.' *Liv. lib. 24. 46.*

"How much more impressive is the description which Tacitus here gives of an alarming insurrection of slaves, than if he had used the adverb ! 'A multitude of slaves which was increasing and growing immense !' This is giving to prose the rhetorical sublimity of verse. It is giving the verb its full effect and at the same time, attaching the attribute to that effect.

"In the word *potissimum*, in Livy, as in many others, we see the effect of not understanding this elegant use of attributes. Such words are marked in dictionaries as adverbs ! How would Tully, Livy and Tacitus smile to see their native tongue disfigured with accents to distinguish adverbs from adjectives, in a modern dictionary of the language ! It is a just remark of Mr. Tooke, that all words which critics have not understood, they have thrown into the common sink of adverbs."

We enjoy the animated passage from Tacitus as much, when we reckon *immensum* an adverb, as Mr. W. while he construes it an adjective. We will quote one other example, *Ἀνθρώπων λέγα*, Rom. 6. 19. on which we know the judgment of the Connecticut grammarian, and which we offer for the consideration of our readers.

In the remarks on comparatives and superlatives, we are told : "*worser* is obsolete ; but *lesser* is still used." With deference to Mr. W. we believe that Addison was the last friend of the unhappy word, and that it has been languishing nearly a hundred years, in the ob-

scurity of a lexicographer's lumber room.

The remarks on the form of comparison in words, which, by their direct force, exclude the notion of comparison, and are very proper.

"Similar to these are numerous expressions found in good authors—more impossible, more indispensable, less universal, more uncontrollable; and others, in which the sign of comparison is not only improper, but rather enfeebles the epithet; for the word itself expressing the full extent of the idea, ought to bear some emphasis, which, if a qualifying word is prefixed, will naturally be transferred to that word.*"

[Note.] "This effect may proceed also from another consideration. If the attribute alone is used, its sense precludes the idea of increase or diminution—it expresses all that can be expressed. But admit comparison, and it ceases to express the utmost extent of the quality."

On page 186, commences the triumphant quotation of authorities, which fills more than three pages, intended to prove "the verbals of many of the regular verbs obsolescent, the past tense being often used in their place." From these the poets should be excluded; for we allow them the use of *wove* for *woven*, *shook* for *shaken*, &c. to preserve the harmony of their measure, or to produce the nicety of rhyme. Many of the other citations we refuse to acknowledge as authorities on this topick; such as Locke, Darwin, and several translators from the French. But the concluding observation shows Mr. W's. consistency:

"It is among the excellencies of that cluster of elegant English writers, who adorned and illuminated their country, in the beginning of the last century, that they wrote their native language as it was generally spoke, unfettered by arbitrary rules. To attempt to fix a living language, and to found present rules on

the usage of speaking in the days of Elizabeth, is as wrong in principle as it will be fruitless."

Johnson's dictionary allows *writ*, as well as *wrote*, to be the preterit of write; and now Mr. W. cites two instances from the lives of the poets, to prove it the *true*, by which he must mean the *exclusive*, past tense of that verb. But for these two passages, we can produce twenty, to shew *wrote* employed by the Dr. for that tense. But we doubt, whether he can cite *writ* for *written* in one passage in a hundred, or even a thousand, from our polite authors, though he has dared to place the intruder in the seat of the regular incumbent. Although Milton has furnished this list with twenty anomalies, Mr. W. has ungratefully turned his face against him, two or three pages further on, and exclaims: "Milton seems to have understood Latin better than English."

Without any observation, we extract a remark, that will prove the veneration, in which the language of the vulgar is holden by Mr. W.

"In popular language, two negatives are used for a negation, according to the practice of the ancient Greeks and the modern French. This idiom was primitive, and was retained in the Saxon; as "Oc se kining Peada *ne* rixade *nane* while."—*Sax. Chron.* p. 33. And the king Peada did *not* rieg *none* while—that is, not a long time. The learned, with a view to philosophical correctness, have rejected the use of *two* negatives for *one* negation; but the expedience of the innovation may be questioned, for the change has not reached the great mass of the people, and probably never will reach them; it being nearly impossible, in my opinion, ever to change a usage which enters into the language of every cottage, every hour and almost every moment. Such usages are always regulated by tradition. The consequence is, we have two modes of speaking directly

opposite to each other, but expressing the same thing. "He did not owe nothing," in vulgar language, and "he owed nothing," in the stile of the learned, mean precisely the same thing. It makes no difference that men of letters denounce vulgar language as incorrect—Language in a nation should be uniform; the same words should, among all classes of people, express the same ideas—and rash indeed is the innovator who attempts to change an idiom which has the stamp of the authority of thousands of years—[for the idiom in question is certainly as old as the Greek language, which sprung from the Teutonic] and which is so incorporated into the language of common affairs, as to render hopeless every effort towards a reformation. To create essential differences between the language of polite and common life, is a serious evil. In this instance, the people have the primitive idiom; and if the Greeks, that polished nation, thought fit to retain two negatives for a negation, in the most elegant language ever formed, surely our men of letters might have been less fastidious about retaining them in the English. It is not expected that any change can now be effected in the practice of one class of people or the other: but these remarks are intended to suggest a salutary caution against indulging a spirit of innovation, under the pretext of reforming what is supposed to be wrong."

The observations upon the use of the indicative and subjunctive modes are excellent, and less marked, than the other parts, with the characteristic of Mr. W's. stile. From this praise, however, we shall except a remark, that we insert for the amusement of our readers.

"From a careful survey of the history of our language, I have ascertained beyond any reasonable doubt, that the English grammars which have been published within the last forty years, have introduced more errors than they have corrected."

In punctuation, Mr. Webster denies the utility of the colon. But the instance, that he cites of the propriety of substituting the period:

"To the rich I would tell of inexhaustible treasures, and the sure method to attain them. I would teach them to put out their money on the best interest," &c. seems rather to shew the advantage of retaining the old point.

The substance of the remarks on Prosody is from the pen of Judge Trumbull, the famous author of M'Fingal. In a note upon the subject of accent, Mr. Webster justifies the freedom he has employed, in censuring celebrated writers, and for his numerous offences we are not so angry, as to prevent his being heard, especially as the last paragraph of the note contains very judicious remarks.

It may be thought that I am captious in criticising the works of English authors, or of others who have written on this subject, but the propriety of detecting error, wherever found, supersedes the necessity of apology.

It has been the practice of most English authors to place the marks of accent, in all cases, over the vowel of the accented syllable—a practice probably borrowed from the Greek language. Thus in Johnson's Dictionary, the vowel *a* in *bábit* as well as *o* in *bóly*, has the mark of accent, for which reason the mark is no guide to the true sound of the letter, and a learner would be led to give to *a* its long sound thus, *hā-bit*—as well as to *o* its long sound in *hōly*.

But this is not the worst evil. The rules for dividing syllables, from Dilworth to Murray, are not only arbitrary, but false, and absurd. They contradict the very definition of a syllable given by the authors themselves. Thus Lowth, defines a syllable to be "a sound either simple or compounded, pronounced by a single impulse of the voice, and constituting a word." This definition is copied and followed by Murray. But in dividing syllables, no regard is had to the definition—for manifest. Lowth divides thus, *ma-ni-fest*. Here the first syllable *man* is pronounced with a single impulse of the voice—according to the definition; yet in writing, the syllable is split—the constituent part of a word, is divided into

two parts—that which is to be pronounced with a *single impulse of the voice*, is so separated, as to require *two impulses*. A syllable in pronunciation is an *indivisible* thing; and strange as it may appear, what is *indivisible* in utterance, is *divided* in writing; when the very purpose of dividing words into syllables in writing, is to lead the learner to a just pronunciation. Thus Murray, though he admits that a “syllable is short, when the accent is on the consonant” yet separates that consonant from the syllable—as in *melón—ci-vil—timid*. Most of the English elementary books which I have seen are liable to the same objection.

“The Amphibrach,” says Trumbull, “is a foot of three syllables, the first and third short, and the second long. It is used in heroic verse only when we take the liberty to add a short syllable to a line.

“The piece you say is incorrect, *why take it,*

“I’m all submission, what you’d have *it, make it.*”

This foot is hardly admissible in the solemn or sublime stile. Pope has indeed admitted it into his Essay on Man:

“What can ennoble sots or slaves or cōwārd,

“Alas! not all the blood of all the Hōwārd.”

Again:

“To sigh for ribbands, if thou art sō silly,

“Mark how they grace Lord Umbra or Sīr Billy.”

But these lines are of the high burlesque kind, and in this style the Amphibrach closes lines with great beauty.

The Judge should have added, that blank verse seldom admits this foot at the close of a line, and that double rhyme uniformly attends it.

We conclude our observations on this philosophical and practical grammar with offering our thanks as well as expressing our censure, *this* for the enmity exhibited by the author to that polite stile and settled grammar of our language, which has been

above a century purifying from vulgarisms, *that* for the ardour and constancy of his literary pursuits in a country so little inclined to estimate and reward those qualities. If he is correct, he will assuredly be followed. Authority, we know, cannot confine him, and the voice of fashion will not long resist the dictates of truth. Inquiry will overturn whatever is wrong, and establish what is right. But we have settled our opinions, and believe that our language will be the same three hundred years hence, that it is now, in spite of the exertions of Mr. Webster to restore what has been lost, and to reform what has been corrupted. We scorn the notion of an American tongue, or of gaining our idiom from the mouths of the illiterate, rather than from the pages of Milton, Dryden, Swift, Addison, Pope, Attenbury, Prior, Chesterfield, Thomson, Hawkesworth, Sherlock, Johnson, Hume, Goldsmith, Gibbon, Armstrong, Blackstone, and Robertson. The English language, as well as their liberties, is our birthright; and in the ears of Mr. Webster, and of all other innovators in this respect, we would thunder the response of the nobility at the parliament of Merton, with a slight alteration: *Et omnes comites et barones una voce responderunt, quod nolunt LINGUAM Angliæ mutare, quæ hucusque usitata est et approbata.*

ART. 15.

The Christian Monitor, No. 6. a religious periodical work: containing a Treatise on Self-Knowledge. By John Mason. Boston. Munroe, Francis & Parker. 12mo. pp. 184.

THE Society conducting the Christian Monitor have consulted

both the taste and improvement of the great proportion of their patrons by selecting Mason's Self-Knowledge for re-publication. The importance of the subject is admitted by all, who are not absolutely indifferent to moral obligations or incapable of reflection. To learn what we are, in comparison with what we ought to be ; to be apprised of our nature and relations, our dispositions and temper ; our moral character and state is taking a considerable step towards wisdom and virtue. It is possible indeed to see the good and pursue the evil ; to be sensible of faults and be too indolent or irresolute to make a business of amendment. If they who know their distemper can neglect to apply a remedy, those infected patients who are ignorant of their case must be considered beyond recovery. Moral teachers have always proclaimed that nothing is so easy and so common as self-deception. Wise men and great men as well as those of a vulgar and unreflecting mind conceal themselves from themselves. " We do not suspect that our passions are most to be distrusted when they appear most reasonable." The influence of sense ; the power of self-love ; indisposition to thought, the desire to be on good terms with ourselves and escape the molestations of conscience, the pain of discoveries that involve irksome duties ; the habit of looking at our conduct through the eyes of flatterers are so many causes which keep us strangers at home. Thus we deceive ourselves much, mankind, less, and God not at all. So deep a malady requires all the efforts of skill and patience in the physician. Mason has written a " correct, nervous and methodical treatise." His prescriptions will undoubtedly prove sufficient, to those who will give

them a fair trial. This work has been a text book for moral instruction in one or more of our higher schools. We hope it will hold its place in those seminaries, though it contain no scholastick theology, nor mystical devotion ; and has never received the sanction of any ecclesiastical assembly, synod or council.

ART. 16.

A Discourse on the Nature, the proper subjects, and the benefits of Baptism, with a brief Appendix, on the mode of administering the ordinance. By the Rev. Samuel S. Smith, D. D. President of the College of New Jersey. Philadelphia. Published by B. B. Hopkins, and Co. Fry & Kammerer, printers. 1808. pp. 50.

THE controversy upon the nature, subjects and mode of baptism has been so thoroughly exhausted in this part of our country, that nothing but the name of President Smith, and the elegant typography of this discourse, persuaded us to read it, with a view to furnish the present article.

In his preface the President complains of " the vague and indefinite ideas of this ordinance, which are entertained by a large portion of christians," and hopes that " he has placed its nature and benefits in a light somewhat different from that, in which they have been commonly contemplated, and more obvious and plain to the apprehensions of common christians." This originality of views, and novelty of illustration, we have been unable to discover in the sermon before us, though we acknowledge with pleasure, that Dr. Smith has stated with unusual force and distinctness, the almost evanescent advantages, which belong to

this christian rite of initiation. The analogy between the mosaick and christian dispensations, which furnishes many of the arguments, and illustrations on the subject of baptism, was no doubt much more sensibly felt by the early christians, than it can be by believers at the present day. They had been accustomed to that kind of anthropomorphism which is to be found in the Old Testament descriptions of the divine communications to the posterity of Abraham. The terms covenant, oath, league, seal, charter, &c. were familiar to the ears of the Jewish people; and they naturally sought for something of the same kind under a new and more liberal dispensation. Hence baptism acquired considerable significance, as an initiation into a new covenant, a seal of gracious promises a sign of peculiar privileges, &c. and this language, in conformity to the Hebrew phraseology, is still preserved among christians, though the ideas, which it conveys, have lost much of that distinctness and peculiarity, which they originally possessed with the Jews.

Upon ideas of this kind, much of Dr. Smith's discourse is employed. The foundation of almost all his remarks is laid in the presumption, that baptism is to christians, what circumcision was to Abraham and his posterity; and relying on this substitution of the one for the other, he has chosen for his text, Romans, iii. 1, 2. For ourselves, we are perfectly willing that a preliminary so commonly received, should be universally granted, especially if the benefits of the ordinance can by it be more convincingly established, or ingeniously explained. But, if this postulate should be refused, or if, according to Dr. Smith's own observations, baptism should be shown to be originally a Jewish rite,

adopted by our Saviour as a teacher's common mode of initiation, and established in the christian church, without any declared analogy to circumcision, we know not that much could be said in reply.

This sermon has three divisions.

1. The nature and design of baptism may be rendered obvious to the capacity of every hearer, from two sources of illustration, one is the use and application of a similar rite, which was frequent in the ancient Jewish nation, whence probably it was transferred into the christian church; the other is the denomination, borrowed from the Abrahamic dispensation of the covenant, which from the very first ages, it has received among christians, of a seal of the covenant of grace.

2. What profit is there, then, in being baptised? What are the benefits of baptism? This question I might proceed immediately to resolve, but that it is necessary, in the first place, to ascertain the proper subjects of this holy ordinance. For, on the right of our children to receive the seal of the covenant depends, in my view, its principal advantages. This right, then, is demonstrated from analogy; from scripture example; and from the whole stream of the history of the primitive church.

The following paragraphs, which are included in the second division, upon the right of parents to present their children, may be interesting to many.

Having offered to your consideration, in a few plain and obvious principles, the right of infants, born within the church, to the seal of the covenant, and the blessings of which they become partakers by it; it may not be useless more particularly to designate the limits of the *visible church*, and to point out the nature and extent of that profession of the name of Christ which entitles a parent to offer, and the church to receive his infant offspring in this holy ordinance. And happy shall I be, if, by the following brief reflections, I shall be able to remove the doubts, or compose the solitudes of any serious and well disposed mind upon this subject.

The principal doubt turns on this single point, whether the church on earth consists only of those who are truly regenerated, and have added sincere, and *new obedience* to their open profession of the name of their Redeemer; or embraces all those who, having been baptised, and continuing to profess the name and doctrines of the Saviour, submit themselves to the counsels, admonitions, reproofs and to the whole discipline of that spiritual body whose head is Christ.

The constitution of the Jewish church, the counterpart and type of the christian, will assist us to determine this question. All who believed in Moses, the great prophet of God, and submitted to his law, were embraced in the external bonds, and received the distinguishing seal of the covenant. But *they were not all Israel who were of Israel*. A distinction existed among them, which must always exist upon earth among the professing disciples of Christ, between the visible, and the invisible church. The latter is composed of those only who, by sincere piety, and an entire renovation of heart, bear the inward image of their Lord and Master. The former embraces all who are united together under the profession of the same system of doctrines, who enjoy the same ordinances, and who submit to the same discipline for regulating the exterior order and manners of its members. To the church of Israel, comprehending the entire nation, were the oracles of God committed. And the seal of that gracious covenant which was contained and explained in these oracles, and exhibited to the ancient church, under a thousand typical rites, was impressed on all their offspring, and, and on all who were born in their houses and trained up in the knowledge of divine truth under their care. Analogy, then, will lead us to extend the application of the christian seal to the households, and especially to the children of all who are members of the visible church; that is, who have been themselves baptised, who acknowledge the Lord Jesus Christ as their Lord and Saviour, who profess to embrace the holy scriptures of truth as containing the only certain rule of duty, and the only foundation of their immortal hopes; who submit themselves and their households to the discipline and instructions of the church, and who promise to concur with

her in the pious education and government of all those whom nature hath given to their affection, or providence hath subjected to their authority.

To the invisible church baptism cannot be confined, because men have no certain rule by which to discriminate it from the mass of visible professors. Let me speak freely to those of my brethren who believe that somewhat more is necessary in the recipient to the validity of this ordinance than regular morals, an open profession of the faith and submission to the discipline of the church. Is it because they esteem the actual sanctification of the parent essential to the rightful administration of baptism to the child? Who then can know with certainty that he is baptised? Do they say, that it is at least necessary that, in the judgment of charity, a parent should be a sincere believer? Where is the scripture rule which rests the benefit of baptism on our judgment of the internal state of a man's heart; or makes it the standard by which we are to admit his infant to the external privileges of the covenant of grace? Will not those judgments of charity vary in different churches? Will they not vary, perhaps, in different ministers in the same church? Too earnestly he cannot be admonished, indeed, that vital and universal holiness of heart and life is essential to salvation, and is essential to the faithful and acceptable discharge of this, and of every duty in the sight of God; yet is it not essential to the validity of this ordinance, and its spiritual benefit to his infant offspring.

3. In the last place, to answer the great inquiry, What profit is there in this our christian circumcision? What are the privileges it confers? What are the obligations it imposes?

In baptism the great charter of our salvation, with all its gracious promises, its merciful conditions, and immortal hopes, is confirmed by the seal of God. That transfer which, under the spiritual dominion of the Redeemer, has been made of our infant offspring from the curse and condemnation of the first covenant to the grace of the second, is, in this ordinance, palpably exhibited to our senses. Inestimable benignity and condescension! thus to be met by God, if I may speak so, at our first entrance into being, with the gracious propositions of

eternal life through Jesus Christ, confirmed to sense, as well as to faith, by a rite so solemn ! The testament of our dying Saviour, sealed with his most precious blood, is visibly offered anew to believers and their offspring, at every repetition of this baptismal symbol. Christian ! what subjects of gratitude and praise, what animating encouragements to early piety do we find in this merciful condescension of God ; in this gracious care of the Redeemer, extended over all the infant seed of the church !

A brief appendix is added "on the mode of administering baptism,"

which, as it contains nothing superfluous, contains nothing new.

The style of Dr. Smith is sufficiently perspicuous, and sometimes eloquent. We feel the want, however, of more conciseness of phrase and condensation of thought. Without being guilty of absolute repetition, he weakens the force of his sentiments by a superabundance of epithets, and unnecessary circumlocution. Upon the whole, we heartily recommend this discourse to the perusal of christians.

RETROSPECTIVE NOTICE OF AMERICAN LITERATURE.

ARTICLE 3.

M. T. Cicero's Cato Major, or his Discourse of Old Age, with Explanatory Notes. Philadelphia, printed by Benjamin Franklin. 1744. 4to. pp. 159.

THE history of this book is not a little curious. It is the first translation of a classick, and the best which has appeared in this country. The author was a Mr. Logan, of Philadelphia, and the printer was Benjamin Franklin. The translation was made in the year 1734, when the translator was in his sixtieth year, but it was not printed till the year 1744. The type is large, clear, and elegant, to assist the eyes of the aged ; and the whole typographical execution reflects the highest honour on Dr. Franklin's press. Though the book has the appearance of an octavo, the pages will be found to be in quarto. The Greek words are sometimes printed in Italicks, and sometimes in Greek characters ; an irregularity for which we cannot

account. The advertisement written by Dr. Franklin, we shall here insert entire, because it has not appeared, we believe, in any collection of Dr. F.'s works.

THE PRINTER TO THE READER.

This Version of Cicero's Tract *de Senectute*, was made ten years since, by the honourable and learned Mr. Logan, of this city ; undertaken partly for his own amusement, (being then in his 60th year, which is said to be nearly the age of the author when he wrote it,) but principally for the entertainment of a neighbour, then in his grand climacteric ; and the notes were drawn up solely on that neighbour's account, who was not so well acquainted as himself with the Roman history and language : Some other friends, however, (among whom I had the honour to be ranked) obtained copies of it in M. S. And, as I believed it to be in itself equal at least, if not far preferable to any other translation of the same Piece extant in our language, besides the advantage it has of so many valuable notes, which at the same time they clear up the text, are highly instructive and entertaining, I resolved to give it an impression, being confident

that the publick would not unfavourably receive it.

A certain Freed-man of Cicero's is reported to have said of a medicinal well, discovered in his time, wonderful for the virtue of its waters in restoring sight to the aged, *That it was a Gift of the bountiful Gods to men, to the end that all might now have the pleasure of reading his Master's works.* As that well, if still in being, is at too great a distance for our use, I have, *Gentle Reader*, as thou seest, printed this piece of Cicero's in a large and fair character, that those who begin to think on the subject of *OLD AGE*, (which seldom happens till their sight is somewhat impair'd by its approaches,) may not, in reading, by the *Pain* small letters give the eyes, feel the *Pleasure* of the mind in the least allayed.

I shall add to these few lines my hearty wish, that this first translation of a *Classic* in this *Western World*, may be followed with many others, performed with equal judgment and success; and be a happy omen, that Philadelphia shall become the seat of the American Muses.

Philadelphia, Feb. 1743-4.

In the year 1750, the book was reprinted in London, in 1751, at Glasgow, and in 1778, another edition appeared in London, where Dr. Franklin's name was inscribed in the title page, as the author. This however, was a mere bookseller's trick to promote the sale.

As this work is the only translation of an ancient classick, which has appeared in this country, if you except Alexander's Virgil, "the clandestine refuge of schoolboys," and a version of Horace's odes,*

* The Lyrick works of Horace translated into English verse, with other poems, by a native of America, 8vo. Phil. 1786. "To praise this publication, would be gross violation of conscience." Monthly Rev. We should be extremely

we shall give it a more minute examination, than is probably authorized by its intrinsic merit. The numerous translations, which had been previously made of this *aureus libellus* are much inferior to Logan's, and it would, perhaps, have retained a considerable reputation even to the present day, had it not been eclipsed by the version of the incomparable Melmoth; and to be excelled only by him is almost equivalent to praise, especially to a translator in 1734. Till within the last fifty years, the principles of translation were not well understood; and after a correct idea is formed of a perfect translation, it will be found almost as difficult, as original composition. The best writers though the easiest to understand, are always the most difficult to render, and Cicero, the most polished of the Romans, appears to no advantage, except in the translation of Melmoth. The style of this author, in his original works, as well as in his translations, a stile, which charms every reader, learned, or unlearned; though it seems to exhibit the most easy elegance, and attainable simplicity, will yet be found to possess that kind of *perfection desespérée*, which it is more easy to praise than to analyze. Of the style of Mr. Logan, therefore, we shall say little, because it can bear no competition with Melmoth's; but the faithfulness of the translation, we are more at liberty to examine and to judge. "Est aliquid prodire tenus, si non datur ultra."

[To be continued.]

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obliged to any person, who would furnish us with a copy of this work.

CATALOGUE.

OF NEW PUBLICATIONS IN THE UNITED STATES, FOR MAY, 1808.

Sunt bona, sunt quædam mediocria, sunt mala plura.....MART.

NEW WORKS.

A Discourse on the Nature, the proper subjects, and the benefits of Baptism, with a brief Appendix, on the mode of administering the ordinance. By the Rev. Samuel Stanhope Smith, D. D. President of the College of New-Jersey. Philadelphia, published by B. B. Hopkins & Co. Fry & Kammerer, printers. 8vo. pp. 50.

No. II. of the Minor Novelist; containing, 1st, He loves me more than his life; or Ludwig, Clara and Randolph; a tale, from the German. 2d, Epinette and Melise, or the two Widows, a tale, from the French. 3d, an Essay on Romances and Novels. Published and sold by Wright, Goodenow & Stockwell, Boston and Troy, N. Y.

The 8th number of the Christian Monitor, by a Society for promoting Christian Knowledge, &c. Boston. Munroe, Francis and Parker.

The Nightingale, or Polite Amatory Songster, a selection of delicate, pathetic and elegant Songs, designed chiefly for the Ladies. To which is added an Appendix, containing some of the most popular New Songs. Boston, published and sold by William Blagrove. E. C. Beals, printer. pp. 144. price 75 cents.

A letter to the Hon. J. Q. Adams, occasioned by his letter to the Hon. Mr. Otis. By Alfred. Printed in America. 8vo. pp. 43.

An Appeal to the Tribunal of Publick Justice, being a concise statement of the facts, which led to the extraordinary case of Stockton vs. Hopkins. By Thomas Hopkins. Philadelphia, printed for the author. 8vo. pp. 48.

The Analyst, or Mathematical Museum, vol. 1, No. 1, containing new elucidations, discoveries, and improvements in various branches of the mathematicks, with collections of questions proposed

and resolved by ingenious correspondents. Philadelphia, published by Wm. P. Farrand & Co. Fry & Kammerer, printers. 8vo. pp. 20.

Campbell & Mitchel, New-York, have published No. 2, of the American Artillerist's Companion, or elements of artillery, by Louis D. Tousard.

The Military Companion, being a system of company discipline founded on the regulations of Baron Steuben, late major-general and inspector-general of the United States, containing the manual exercise, facings, steps, turnings, wheelings, miscellaneous evolutions, firings, &c. together with the duty of officers and privates. Designed for the use of the militia. Newburyport, printed by W. & J. Gilman. 18mo. pp. 45. price 25 cents.

A Discourse delivered, Mar. 13, 1808, in consequence of the death of Deacon Thomas Thompson, who departed Mar. 7th, in the 66th year of his age. By Samuel Spring, D. D. Newburyport, printed by E. W. Allen, and sold by Thomas & Whipple. 8vo. pp. 24. price 12½ cents.

The Boston Primer; being an improvement of the New-England Primer; containing, among many other things suitable for young children, Dr. Watts's Catechism, the Assembly's Catechism, with a variety of instructive Lessons and Hymns, suited to the capacities of Children, and designed to assist them in learning to spell and read. Boston, printed and published by Manning & Loring. 24mo. price 12½ cents.

Patriotism & Piety. The Speeches of his Excellency Caleb Strong, Esq. to the Senate and House of Representatives of the Commonwealth of Massachusetts; with their Answers; and Official Papers of his Excellency, from 1800 to 1807. Newburyport.

The Signs of Perilous times, a Sermon,

delivered at the Publick Fast, in West-Springfield, April 7, 1808. By Joseph Lathrop, D. D. Pastor of the first church in West-Springfield. Springfield, printed by Henry Brewer. 8vo. pp. 16.

NEW EDITIONS.

Vol. VIII. Part I. of the New Cyclopaedia, or Dictionary of Arts and Sciences. By Abraham Rees, D. D. F. R. S. editor of the last edition of Chambers's Dictionary, with the assistance of eminent professional gentlemen. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. 4to. Price 4 dollars for the half volume. Philadelphia, S. F. Bradford. L. Blake, No. 1, Cornhill, Boston, agent.

A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years: the papal and Mahammedan apostacies; the tyrannical reign of antichrist, or the infidel power, and the restoration of the Jews. To which is added, an appendix, by the Rev. Geo. Stanley Faber, B. D. Vicar of Stockton-upon-Tees. First American from the London edition. Boston. Published by Andrews and Cummings. Greenough and Stebbins, printers. 8vo. 2 vols.

A summary view of the evidence and practical importance of the christian revelation, in a series of discourses addressed to young persons. By Thomas Belsham, minister of the Unitarian chapel, in Essex street, London. Boston, published by Munroe, Francis and Parker. 12mo. pp. 180.

Of the Truth of the Christian Religion. By David Hartley, M. A. Author of "Observations on Man," &c. &c. Boston. Munroe, Francis and Parker. 12mo. pp. 167.

A Key to the Classical Pronunciation of Greek, Latin, and Scripture proper names, in which the words are accented and divided into syllables exactly as they ought to be pronounced, according to rules drawn from analogy and the best usages; to which are added terminational Vocabularies of Hebrew, Greek and Latin Proper Names, in which the words are arranged according to their final syllables, and classed according to their accents; by which a general Analogy of Pronunciation may be seen at one

view, and the accentuation of each word more easily remembered: concluding with Observations on the Greek and Latin Accent and Quantity; with some probable conjectures on the method of freeing them from the obscurity and confusion in which they are involved, both by the ancients and moderns. By John Walker, author of the Critical Pronouncing Dictionary, &c. First American, from the third London edition. Boston, published by Farrand, Mallory & Co.

Zion's Pilgrim. By Robert Hawker, D. D. Vicar of Charles, Plymouth, Eng. First American, fourth London edition. To which are added, select pieces by different authors. Boston, printed by Lincoln & Edmands, for Rev. Daniel Oliver. 12mo. pp. 204.

An enquiry into the causes and consequences of the Orders in Council, and an examination of the conduct of Great Britain, towards the neutral commerce of America. By Alexander Baring, Esq. member of Parliament. N. York, Hopkins and Bayard. 2d American edition.

Elements of the Philosophy of the Human Mind. By Dugald Stewart, F. R. S. Edin. Professor of Moral Philosophy in the University of Edinburgh. Brattleborough, published by Wm. Fessenden, bookseller. 8vo. pp. 496.

A Treatise of the Materia Medica. By Wm. Cullen, M. D. Professor of the Practice of Physick in the University of Edinburgh. Philadelphia, published by Matthew Carey. 8vo. 2 vols. in one pp. 605.

WORKS IN THE PRESS.

A neat pocket edition of Blair's Grave, with Dr. Anderson's account of the Author; to which will be subjoined a Poem to the memory of Mr. Law, by Blair; and Gray's Elegy, written in a country church yard; adorned with a vignette title page. It will shortly be published by W. Blagrove.

Lincoln & Edmands, of this town, are now publishing by subscription, A Spiritual Treasury for the Children of God, consisting of a Meditation for each morning and evening in the year, upon select texts of scripture, humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By William Mason, Esq. The work to be com-

comprised in 2 vols. 12mo. 380 pages each vol. price to subscribers 2 dollars 25 cents.

Cushing and Appleton, of Salem, and Joshua Cushing, of this town, have in the press, and will soon publish, by subscription, *The Military Mentor*, being a series of Letters recently written by a general officer to his son, on his entering the army; comprising a course of elegant instruction, calculated to unite the characters and accomplishments of the Gentleman and the Soldier. 2 vols. 12mo.

WORKS ANNOUNCED.

Proposals have been issued at Philadelphia, for publishing, by subscription, a new work, entitled, the manual of the French and English student, or a new and complete dictionary of the French and English languages. In two parts: I. French and English—II. English and French. Containing all the words in general use, occasionally illustrated by French and English sentences; an extensive collection of new words, in every art, science, and trade; the pronunciation of every word, according to the most polite usage in France and England; a copious vocabulary of sea terms and phrases; a dictionary of French synonymes; a dictionary of French homonymes; an alphabetical list of the most familiar proper and christian names, and of the most remarkable places in the world; the difficulties of the French language, alphabetically arranged; a complete treatise on French poetry; the chief English idioms; a treatise on the English particles, &c. &c. The whole carefully compiled from the best writers, and particularly from the dictionaries of the French Academy, Boiste, Feraud, Catineau, Wailly, Tocquot, Nugent, Chambaud, Boyer, Johnson, Walker, &c. By N. G. Dufief, author of *Nature Displayed in her mode of teaching language to man*, applied to the French language, &c. To be printed in two handsome large 12mo volumes, non-parcil type. Price to subscribers, for the two volumes, in boards, five dollars.

Proposals have been issued, in this town, for publishing, by subscription, a Selection of Sacred Musick, in three and four parts. Formed with great care from the best English and American works. By U. K. Hill. The work to contain 160

pages, of the common size of musick books for schools. Price one dollar.

Munroe, Francis & Parker, Boston, propose publishing, by subscription, the works of Mrs. Steel, containing poetical and miscellaneous pieces on various subjects, with a versification of some of the psalms, &c. to be comprised in two vols. 12mo. 400 pages. Price one dollar, per vol.

Oliver & Munroe, of this town, have issued proposals for publishing by subscription, in 8 numbers, containing each 60 pages, *The Court of Thespis*, and *Temple of Apollo*, a selection of the best and most approved pieces, from the celebrated authors, Shakespeare, S. Johnson, B. Johnson, Aiken, Andrews, Barbauld, &c. &c. price 25 cents.

Alsop, Brannon & Alsop, New-York, propose publishing, *Chili*; translated from the Italian of Abbey Molina, to be comprised in 2 vols. octavo, with a map of the country, price 3 dollars.

Calvin F. Stevens, clerk in the post-office, New-York, proposes to publish by subscription, a complete List of all the Post Offices in the United States; their names, counties and states; together with their distance from Washington city; also, the rates of postage and distance from Washington city. To which will be added the laws and regulations of the post-office establishment, &c. The whole carefully comprised and published by permission of the assistant post-master general.

Proposals are issued by Wm. Weeks, of Portland, for printing a publication entitled *Abracadabra*. To be printed on 12 pages, duodecimo, price 12½ cents, payable on delivery, and will probably average about one number in a month, though no specifick time is allowed for its appearance.

Oliver & Munroe, of this town, have issued proposals for publishing by subscription, *Observations on the History and Evidences of the Resurrection of Jesus Christ*, by Gilbert West, esq. *Observations on the Conversion of St. Paul*, by the right hon. George Lord Lyttleton. To which is added, the *Trial of the Witnesses of the Resurrection of Jesus*, by Thomas Sherlock, M. D. Master of the Temple, and late Bishop of London. It will be printed in one vol. 8vo. to contain 600 pages, price 2 dollars 25 cents.

INTELLIGENCE.

LITERARY AND MISCELLANEOUS.

THE following letters, addressed by the late Mr. Fox, before the formation of the late ministry, to Mr. Phillips, the bookseller, will explain his original views relative to the entire work, of which a posthumous fragment has been recently announced, under the title of "A History of the early part of the Reign of James the Second."

SIR,

I RECEIVED a few days since, your's of the 11th. I am about a history of the times immediately preceding and succeeding the revolution, but I have made very little progress; and, as it is chiefly a matter of amusement to me, it may be a long time before I publish, and, of course, the time when it may happen is altogether uncertain. I should, therefore, be very sorry to have any thing announced upon the subject at present. When the work is in more forwardness, I may give notice of it. I am, Sir,

Your humble servant,
C. J. Fox.

St. Anne's Hill, Wednesday.

To MR. PHILLIPS.

SIR,

I RECEIVED, yesterday, your's of the 27th. I am sorry to say, in answer to it, that your information with respect to the rapidity of my progress is wholly unfounded. It will be at least a year before I shall be ready to publish any part of the work, and then it will not be, as I guess, more than one quarto volume,

with a small appendix, which may be added to the volume, or printed separately, according to the bulk of the volume itself.

I am still unengaged with respect to a publisher, and mean to remain so for some time. I have not given any other person any reason to expect that I shall employ them.

I am, Sir,

Your obedient servant,
C. J. Fox.

St. Anne's Hill, Sunday.

SIR,

I am exceedingly obliged to you for your letter, with the communication with respect to the late Pretender's papers. I have often heard of them, and I have little doubt, but if they could be obtained, they would prove a valuable publication. But as I have many years work before me, before *I can come to the Brunswick reigns*, to which only, as I imagine, these papers can relate; and, as I very much doubt even whether I shall *ever* go beyond the reign of Anne, they are not to me particularly material. I should think, as you seem to do, that money would be the best means of coming at them. I am, Sir,

Your most obedient servant,
C. J. Fox.

St. Anne's Hill, Thursday.

SIR,

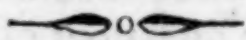
My time has been so taken up this last week, that I could not find a moment to read your inclosure till this day, nor of course to answer

your letter. The account in the paper corresponds exactly with what I have been able to collect, concerning the papers both here and in France. I had lost all hopes of finding the Scotch College papers before I went to that country, and the chief object of my journey was to consult the archives of the Secretary of State's office for Barillon's and D'Avaux's correspondence. In this I succeeded, and found much very useful and curious matter. There were not in the National Library any papers that either had, or were pretended to have, belonged to the Scotch College. I can have no doubt but Carpentier's account is true; for if he had them in his possession, he would certainly either have restored them to the right owners, or have disposed of them to his own advantage, which he might easily have done.

I hear there are in Scotland, at present, some manuscripts which are, or pretend to be, compilations from the Scotch College papers, and I am now actually engaged in an enquiry concerning them. This is all the intelligence I can give you upon this subject. The story you heard of the offer to me was grounded only upon a very loose conversation, but I am sorry to say, that I am not near enough to a conclusion to attend to this part of the business. I am, Sir,

Your most obedient servant,
C. J. Fox.

St. Anne's Hill, Sunday.



Mr. Raymond will shortly publish *The Passions*, written by William Collins, embellished with sixteen superb engravings, by Anthony Cardon, from designs by Robert Ker Porter; with notes, and a comparative review, by the editor,

of the life of Collins, as written by Mr. Langhorne and Dr. Johnson. The notes contain also biographical remarks, and anecdotes of the poet, which have escaped the notice of those biographers.

The following letter, was addressed by President Jefferson to Mr. D. Eccleston, of Lancaster, in Eng. in return for the fine medallion of Washington, lately produced by the latter gentleman.

Washington, Nov. 21, 1807.

SIR,

I RECEIVED, on the 22d ult. your favour of May 20, with the medals accompanying it, through the channel of my friend and ancient class mate, Mr. Maury, of Liverpool. That our own nation should entertain sentiments of gratitude and reverence for the great character who is the subject of your medallion is a matter of duty; his disinterested and valuable services to them have rendered it so, but such a monument to his memory by the members of another community, proves a zeal for virtue in the abstract, honourable to him who inscribes it, as to him whom it commemorates. In returning you my individual thanks for the one destined for myself, I should perform but a part of my duty, were I not to add an assurance, that this testimonial in favour of the first worthy of our country, will be grateful to the feelings of our citizens generally.

I immediately forwarded the two other medals, and the letters to Judge Washington, with a request that he would hand on one of them to Chief Justice Marshall.

I salute you with great respect,

TH. JEFFERSON.

Daniel Eccleston, Esq. London.

BEAUMONT AND FLETCHER'S PLAYS.

A new edition of the Plays of Beaumont and Fletcher, is preparing for publication. The tasks of collation and criticism will be executed with the editor's greatest industry and best judgment, and ample recourse will be had to the manuscript notes of the late Dr. Farmer, written in the folio edition of that author, of which the editor is in possession. Whilst elaborate editions of Massinger, Jonson, and even Shirley, are announcing, the publick will surely attend to any attempt to retrieve from the trifling comments of Theobald, Sympson, and Seward, or the more careless ones of Colman, authors, who, in the opinion of some criticks deserve to rank next to Shakespeare.

Dr. Carpenter, of Exeter, will, in a few days, publish a small work, entitled, *The Plan, Rules, and Catalogue of a Library for young persons*, with observations on some of the principal branches of science and literature, and occasional remarks on the books selected intended to assist in the formation of literary institutions, and to aid young persons in the choice of objects of mental pursuit.

A new translation of the *Georgicks* of Virgil, in blank verse, is in the press, and may shortly be expected to be published.

The first folio edition of the plays of Shakespeare, published in 1623, being considered by the commentators on that great dramatick poet, as by far more authentick and valuable than the succeeding ones, but from its scarcity and consequent high price, only being accessible to few, it has been thought proper to reprint it; and accordingly a copy of this edition has been a considerable time in the press, and is now nearly ready for publication. The

greatest care has been taken to ensure its fidelity, and during the time it has been in hand, three separate copies of the original edition have been constantly consulted. The new edition is printed in the common roman type, but in arrangement, orthography and punctuation, is literally and scrupulously page for page, throughout, an exact copy of the edition of 1623, with all its peculiarities, not a word being added, altered, or omitted.

The Rev. T. F. Dibdin, is about to publish a new variorum edition of Sir Thomas More's *Utopia*. The text is from the first English edition of 1551; a book of considerable rarity, and scarcely known to bibliographers and lexicographers. Beneath the text, will be copious notes, and various readings from the Latin, French, and English editions, including the whole of Dr. Warner's. The *Utopia* will be preceded by a biographical and Literary Introduction; comprehending, among other subjects, a complete *Catalogue Raisonne* of the various editions of the *Utopia*, hitherto published. The work will be ornamented with some fac-simile wood cuts.

A copy of Opie's well known painting of Belisarius, executed by Mr. Wm. Cantrill, the Marquis of Stafford's porter, was lately disposed of. It is an accurate representation of the fine original, and does infinite credit to this self-taught artist. The head of the neglected veteran, and the boy who holds the helmet for the donations of the passengers, are peculiarly well painted, and exhibits touches of a very superiour kind. It is impossible to view the picture, and at the same time to consider the circumstances and situation of the artist, without much interest and admiration.